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For the Register.

SACRAMENTAL GRACE.

It is a doctrine of the Romish Communion and of the Church of England, and it is very nearly associated with the doctrine of the Apostolical succession, that a sacrament consists of two parts; *of an outward and visible sign, and of an inward and invisible grace.* Of these sacraments the former Church enumerate *seven*, the latter, but *two*. The question between Romanists and Episcopalians on the one side, and Protestants on the other, respecting sacramental grace, turns upon the definition of the term, *sacrament*. In the opinion of most Protestants a sacrament consists of but *one* thing, *an outward visible sign significant of an inward and invisible grace.* On the one side importance of the sacrament is *magnified* and made essential to the Christian character; on the other it is comparatively *depreciated*, being made contingent and circumstantial; a something which may be, or may not be, among the marks of discipleship belonging to a true Christian.

The ground on which we take our position in the controversy before us is this, ha the Christian sacraments, Baptism and the Lord's Supper, *are wholly outward and sensible signs, which become means of grace only symbolally.* We question not their importance, nor their utility, nor their obligatory character. But we repudiate the idea of their being *spiritual medicines:* the vehicles of special grace communicated *to passive recipients.* As significant symbols they *instruct, impress, comfort and strengthen.* We regard the Lord's Supper as purely *commemorative;* and baptism as wholly *symbolical.* They are helps to those who dy understand and meditate upon them. Hel to these, and to these only, and in the manne above stated.

We offer, in support of ourews, the following consideration. 1. *Thentire silence of the New Testament on the subj of sacramental grace.* The importance of the Christian ordinances was never *magnified* by our Savior, or by his Apostles. They dnot assert them to be essential vehicles of *sving* grace. The fact of *being saved* is never dilared to be connected with these ordinances. Christians are never represented as having reived the grace of God in their baptism, or at the Lord's table. They are never represented as having been regenerated by their baptism. e have the following expressions; 'Bapti of repentance for the remission of sins;' 'rise and be baptized and wash away thy sis calling on the name of the Lord Jesus;' 'e saveth us by the washing of regeneration d the renewing of the Holy Ghost which he ed on us abundantly in Christ Jesus our Ird.' But these expressions imply no special race in the outward ordinance of baptism. was *a sign* of grace, hopefully and profoundly received, but which it did not communica. Baptism can wash away sins only in a symbolical manner. The two facts were not always concurrent. Simon Magus was *baptized*, b not *cleansed* from his sins. It did not regenera him in the scriptural sense of the word regeeration. We are aware that our High Churc brethren say that this Simon *was regenerated* though not *renovated;* not converted. But we declare these distinctions—this strange doctrine of terminology—to be arbitrary and unscptural. In Scripture language, to *be born again*, was manifestly equivalent to, and identical with, *being born of God.* 'As many as received him, to them gave he power to become the sons of God; even to as many as believed on his name: who were born,—born such—not of blod, nor of the flesh, nor of the will of man, but of God.' It was not baptism, but the reception of Christ, and faith in him, that constituted the disciples of Jesus to be the sons of God.

Again: to be born of God, must have been identical with *being begotten of God.* 'Of his own will begat he us, by the word of truth.' Here, not the waters of baptism, but the action of truth, is declared to be the instrument or medium of regeneration. There is not in the whole New Testament any such expression as 'the grace of baptism.' Nor is there any expression equivalent to it. The same declaration might be made respecting the ordinance of the Lord's Supper. Christians are never exhorted to wait on these ordinances as special and indispensable means; an exhortation which would not surely have been omitted, if either baptism or the supper had possessed the supereminent importance which has since been ascribed to them.

2. We infer the subordinate importance of outward and proper baptism from *the practice* of the Lord Jesus and the Apostle Paul. 'Jesus himself baptized not; but his disciples did baptize. The probability, in our view, is that Jesus neither *commanded* nor *forbid* baptism. The disciples, in baptizing, imitated the example of John the Baptist. Three of the evangelists are entirely silent about baptism, from the time of John the Baptist's ministry, until after the resurrection of Jesus. No mention is made of the baptism of Zaccheus the publican, or of Matthew, or of Nathaniel, or of Mary Magdalene, or of any other convert under the personal ministry of Jesus. From this silence, we may safely infer, that the baptism with water, or in water, being not a thing of high account in the mind and estimation of our Lord, was usually omitted.

Furthermore: the Apostle Paul, according to his own account, was negligent in regard to baptism. 'I thank God that I baptized none of you—at Corinth—save Crispus and Gaius and the household of Stephanus, lest some should ay that I baptized in mine own name. For Christ sent me, not to baptize, but to preach the Gospel.' Had the Apostle Paul believed that very important and special communications of the grace of God, and of the Holy Ghost, were made in the ordinance of baptism to every subject of it, he surely would not thus have neglected the administration of it. He distinctly declares, that it was not his mission to administer baptism, but to preach the Gospel. He did not mean to say that he possessed not authority to baptize, nor that he never did baptize, nor that baptism is of no importance. But manifestly, he did intend to assert the comparative insignificance of this outward ordinance; that he made small account of his competency to administer it; that it was not one of the cardinal means of salvation; that it might be omitted without essential detriment to the subject; that [illegible] and finally, that the administration of baptism, and *the preaching of the Gospel*, so far from being on a level in point of importance, were incomparably dissimilar; as unlike as earthly things and heavenly. 'If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things.'

3. *The glorification of ordinances is diametrically opposite to the genius of Christianity.* The Mosaic institute abounded in rites, ceremonies and rules. The tendency of such a system is *to run down*: to become *formal* and *powerless.* By the ministry of our Lord Jesus Christ, God gave to mankind a new economy. In this, rites and ceremonies make no figure. It is a moral, a spiritual, an anti-ceremonial institution. The foundation-stone is a right spirit, a true heart, moral rectitude and holiness. 'In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but *a new creature*; all outward ordinances are of the character of *law.* The legal, preceded the Gospel, dispensation. It was the childhood of the religious development of man's religious nature. It is *a relapse—a retrograde* movement—to revert back again to it. The Apostle denominates the one *flesh*, the other *spirit.* 'And ye are so foolish, having begun in the spirit to think of being made perfect by the flesh.'

The Jew imagined that he could not possess saving religion, except through the medium of circumcision, the passover, the stated services of the sanctuary, the prescribed ablutions and atonements. It was the design of the Gospel to break up and efface this impression; to abrogate the ceremonial covenant and introduce the spiritual. 'We are of the circumcision that worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.' 'No confidence in the flesh;' we make no high account of outward religious ordinances. '*For if we eat*, neither are we the better; or if we eat not, are we the worse.'

There is, obviously, such a thing as practically changing the Gospel into the law. It is done, when certain *forms* are regarded as essential to Christianity, or as efficacious in producing holiness of heart. When and where it is believed that a minister duly ordained, is invested with a power to pronounce authoritatively the remission of sins, to those who have devoutly confessed them; that in the reception of the outward elements at the Lord's table, there is an inward and special grace imparted to the recipient; that a person cannot be the subject of evangelical regeneration, so long as he remains unbaptized; That repentance and conversion cannot be complete, unless consummated by sacramental solemnities; that the New Testament contains no sure and absolute promise of pardon and justification to any man, however humble, contrite and believing, unless he has had the waters of Episcopal baptism shed upon his face; that if any 'dissenters' are saved, it is by uncovenanted mercy; when and where these things obtain, is there not such a glorification of outward forms, as is utterly discrepant with the spirit and genius of Christianity? Is not the latter made to be legal as was Judaism itself? How much better is it to be saved by baptism than it was to be saved by circumcision? What more of spirituality and of privilege in eating and drinking at the Eucharist than there was in eating and drinking at the Passover? In keeping of Christmas, Easter, and Saints' days, than there was in observing the Sabbaths, the New Moons, and the Annual Festivals of the Jewish Law? Are not the latter as *carnal*—as the former?

How is it the duty and the privilege of Christians to live? Not by legal and ceremonious formalities; but in all godliness, sincerity and truth; in labors of love and works of righteousness; in the denial of all ungodlinesss and worldly lusts; in feeding the hungry; clothing the naked; ministering to the sick; visiting the prisoner; instructing the ignorant; rectifying the erroneous and reclaiming the vicious. And are these virtues monopolised by Romanists and Episcopists? If not, then they do not possess a monopoly of Christianity. Or do they signally abound among them? If not, then God hath set no seal upon them as being his people. 'Then are ye my disciples if ye *do* whatsoever I command you.' S. F.

THEOLOGICAL MISCELLANY.

DR. PRIESTLEY.

We bring together the following passages from an elaborate and able essay, 'on the life, character, and writings of Dr. Priestley,' in order to present to the reader an interesting and correct delineation, of one, whom every liberal Christian, every philanthropist, and every friend of truth ought to bear in perpetual honored remembrance.

'If any one were to put forth the prospectus of a Cyclopædia, proposing to write all the articles himself, he would be set down for a genius or a madman. His admirers would think him the wonder of the world; his opponents would cry out upon him as a shallow pretender. To the discerning, the conception of such a design would disclose the true character of his mind. To imagine the outline, and glance even rapidly from the Alpha to the Omega of human attainments, implies no ordinary power; to look over the wide continent of knowledge, and see it mapped out in all its bearings, and trace the great skeleton truths, which form its mountain barriers, and follow the streams of beauty that wind below their base, is the prerogative of none but the comprehensive and far-sighted mind. But to suppose that the same intellect which sketches the outline can fill up the details, that he who understands the mutual relations of the different departments of science and art can unfold all their mysteries, betrays a miscalculation of the voluminous contents of human knowledge, and an ignorance of the varieties of intellectual power requisite to embrace them all. To refer to a catalogue of Dr. Priestley's work is like consulting a prospectus of a Cyclopædia; and it is impossible to remember that they are all the productions of one individual, without the impression that his mind was more adventurous than profound, more alert than gigantic, and its vision more telescopic than microscopic. How far this impression is just we may attempt to ascertain. We believe it to be the truth, but not the whole truth.

There can be no doubt that versatility was the most characteristic of Dr. Priestley's genius. Singularly quick of apprehension, he made all his acquisitions with facility and rapidity; and hence he derived a confidence in the working-power of his own mind, and a general faith in the sufficiency of the human faculties as instruments of knowledge, which led him on to achievement after achievement in the true spirit of intellectual enterprise. * * * That Dr. Priestley thought little of the exclusive fitness of peculiar understandings for peculiar pursuits, is to be ascribed to the absence of any exclusive tendency in himself; that he was disposed to try every thing, arose from his having failed in nothing; the consciousness of power must precede the belief in power; and the philosophy of the sentiment, *possunt, qui posse videntur*, is incomplete till the converse is added, *qui possunt, posse videntur.*

Dr. Priestley's extraordinary versatility, then, while it was confirmed by his intellectual philosophy, is to be traced to his possession of original endowments, bearing an equal relation to many departments of knowledge. In theology, in mental and moral science, and, above all, in experimental chemistry, his rapidity and copiousness of association, his prompt perception of analogies, his faith in the consistency of creation's laws, and his consequent passion for simplicity, were all available as means of detecting error, and aids in the discovery of truth. And the excellence which these qualities enabled him to attain in his several pursuits, was of the same kind in all. In none did they confer on him superlative merit; in some, at least, they led him into great faults; but in every one they fitted him to be the able and dauntless explorer, powerful to penetrate the *terra incognita* of mystery, and quick to return enriched with the spoils of fresh thought. Year after year he visited the temple of truth, and hung upon its walls some new exuviæ; and who can wonder that his offerings, in their abundance, were more miscellaneous than rare; that they consisted not always of the gold and the silver, which could be for ever deposited in the sacred treasury, but sometimes of the scattered arms and fragments of wreck which were of little worth but as trophies of victory.'

* * * * *

'Dr. Priestley's attention was eager rather than patient, active rather than laborious; suited to subjects whose relations are various and simple, rather than few and intricate; inclined to traverse kindred provinces of thought in quest of illustration, more than to remain immovable in the construction of a proof. His mind would become restive, if it had not scope. It was incapable of proceeding long in the linear track of mathematical logic. The illumination of his genius was rather diffusive than concentrated.'

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'His merits in the department of mental science consist less in the success with which he attacked its difficulties than the skill with which he multiplied its applications; less in the light which he introduced into its interior recesses, than in the range of kindred subjects over which he spread its illumination. * * * Instances of this are to be found in his 'History of Early Opinions,' his sermons 'On Habitual Devotion,' 'On Habit,' 'On the Duty of not Living to Ourselves,' and above all, in his 'Analogy of the Divine Dispensations;' an essay which may be regarded as perhaps the happiest effort of his mind, involving precisely that brief and simple exposition of a metaphysical principle with copiousness and magnitude of application, to which his powers were peculiarly adapted. There is, too, a solemnity in it, arising from the congeniality of its train of thought with all his faculties of intellect and soul, which is rarely perceptible in his writings. It is philosophy kindling itself into worship.'

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'Dr. Priestley's piety, was, like every thing else in his nature, sincere and true; and it conducted him with a moral dignity, sometimes reaching the highest kind of greatness, through a life of no ordinary vicissitude. It is difficult, even at this distance of time, in the quiet of one's study, with abundant proofs that better times have set in, nay, in immediate view of ten Irish bishops and church-rates disappearing under the ministerial extinguisher, to read the history of the Birmingham riots with due composure. And yet the great sufferer himself, the pastor driven from his flock, the author despoiled of his manuscripts, the toil of years, the philosopher almost within hearing of the crash of his apparatus, the philanthropist hunted for his noble sympathy with his race, the man robbed of his social rights, uplifts amid the violence a front of unbroken, yet not cold magnanimity. Indeed it is this very calmness, so instantaneous, so unlabored, so utterly free from stoicism, far more than the mere exhibition of suffering, that almost chokes one in this narrative. There is an evident simplicity and fidelity in his delineation of his own state of mind which inspires one with that most delicious feeling—perfect faith in a fellow-being: there is no excitement; the deeps of his nature were stirred, but they were only freshened, not thrown into storm; there is no exaggeration, no consciousness of being an object of interest, no endurance for the sake of setting an example, no sectarian triumph secretly exclaiming, 'See what my principles can do;' the same sentiments of sublime piety, the same indignation quelled in the faith that present evil is the index that points to future good, the same compassion for those who wronged him, neither mawkish nor haughty, which appear in his replies to public addresses, appear also, and with just the same prominence, in his careless and familiar letters. It was obvious that in all times past he had been faithful to his Christian philosophy, and deeply imbedded in his mind and heart every principle which his judgment had led him to advocate. And he lived to afford a long fulfilment to his own prediction of the efficacy of his faith. After lingering in England long enough to follow to the grave his tried friend, Dr. Price, to see other associates fast falling around him, to find himself shunned by the society which represented the science of his country, and whose records he had enriched by his discoveries, to be wearied by ceaseless calumnies in the senate and from the press, and feel that here was no home for himself or his children; on the confines of old age, he went forth to die in the land on whose promised destinies his eye, ever brightened by the hopes of humanity, had long been fixed; deeming it happier to live a stranger on the shores of liberty, than be dependent on the tender mercy of tyrants for a footing on his native soil. There, in one of its remoter recesses, on the outer margin of civilization, he, who had made a part of the world's briskest activity, who had led on the speed of its progress, whose mind had kept pace with its learning, and overtaken its science, and outstripped its freedom and its morality, gathered together his resources of philosophy and devotion; thence he looked forth on the vicissitudes and prospects of Europe, with melancholy but hopeful interest, like the prophet from his mount, on the land whose glories he was not to see. But it was not for such an energetic spirit as his to pass instantaneously into the quietude of exile without an irrecoverable shock. He had not that dreamy and idle pietism which could enwrap itself in the mists of its own contemplations, and believe heaven nearer in proportion as earth became less distinct. The shifting sights and busy murmurs that reached him from afar, reminded him of the circulation of social toils which had plied his hand and heart. Year after year passed on, and brought him no summons of duty back into the stir of men; all that he did he had to devise and execute by his own solitary energies, apart from advice and sympathy, and with no hope but that of benefiting the world he was soon to quit. The effort to exchange the habits of the city for those of the cloister was astonishingly successful. But his mind was never the same again; it is impossible not to perceive a decline of power, a tendency to garrulity of style and eccentricity of speculation in his American publications. And yet, while this slight, though perceptible shade fell upon his intellect, a softened light seemed to spread itself over his character. His feelings, his moral perceptions, were mellowed and ripened by years, and assumed a tenderness and refinement not observable before. Thanks to the genial and heavenly clime which Christianity sheds around the soul, the aged stem burst into blossom. And so it will always be when the mind is really pervaded by as noble a faith as Priestley's. There is no law of nature, there are no frosts of time, to shed a snow-blight on the heart. The feelings die out, when their objects come to an end; and if there be no future, and the aims of life become shorter and shorter, and its treasures drop off, and its attractions are spent, and a few links only of its hours remain in the hand, well may there be no heart for effort and no eye for beauty, and well may love gather itself up to die. But open perfection to its veneration, and immortality to its step, tell of one who is and will always be the inspirer of genius, the originator of truth, the life of emotion, assure it that all which is loved shall live for ever, that that which is known shall enlarge for ever, that all which is felt shall grow intenser for ever, and the proximity to death will quicken instead of withering the mind; the eye will grow dim on the open page of knowledge; the hand will be found clasping in death the instruments of human good; the heart's last pulse will beat with some new emotion of benignity. In Priestley's case there was not merely a sustainment, but a positive advancement of character in later years. The symptoms of restlessness gradually disappear without abatement of his activity; a quietude as of one who waits and listens comes over him; there are touches of sentiment and traces of tears in his letters, and yet an obvious increase of serenity and hope; there is a disposition to devise and accomplish more good for the world, and ply himself while an energy remained, and yet no anxiety to do what was beyond his powers. He successively followed to the grave a son and a wife; and the more he was left alone, the more did he learn to love to be alone; and in his study, surrounded by the books which had been his companions through half a century and over half the earth, and sitting beneath the pictures of friends, and sitting turf, he took his last survey of the world which had given him so long a shelter; like a grateful guest before his departure, he numbered up the bright and social or the adventurous hours which had passed during his stay; and the philosophers who had welcomed him in his annual visits to London, the broad, sagacious face of Franklin, the benignant intelligence of Price, rose up before him, and the social voices of the group of heretics round the fire-side of Essex-street floated on his ear; and, as the full moon shone upon his table, and glistened in his electrical machine, his eye would dream of the dining philosophers of the Lunar Society, and glisten to greet again the doughty features of Darwin, and the clear, calculating eye of Watt. Yet his retrospective thoughts were but hints to suggest a train of prospective far more interesting. The scenes which he loved were in the past, but most of the objects that clothed them with associations of interest were already transferred to the future; there they were in reserve for him, to be recovered (to use his own favorite phrase, slightly tinged with the melancholy spirit of his solitude) 'under more favorable circumstances;' and thither, with all his attachment to the world whose last cliffs he had reached, and whose boundary ocean already murmured beneath, he hoped soon to emigrate.'

[Monthly Repository.

CHRISTIAN PHILOSOPHY.

The following Dedication, by Dr. Priestly to Dr. Jebb, of his 'Doctrine of Philosophical necessity' is here presented, on account of the beautiful and delightful spirit it breathes, and partly to show how brightly the flames of Christian love and faith may burn in connection with the most erroneous theories, and with speculations which would be expected to extinguish them utterly. Many of us feel that if we were compelled to receive the doctrine of necessity it would paralyze our moral nature, and freeze up the sources of religious hope and aspiration and effort in our hearts forever. But here we see how childlike was the faith and love of Priestly, while he held to these views of necessity and fatality. The spirit of piety and heavenly love may mingle with all theories and speculations, and coexist, in pure and good hearts, with what may seem to us the most fatal and the most fundamental errors.

'I flatter myself that you will permit me to take this opportunity of perpetuating, as far as I am able, the very high regard that I entertain for a person who has distinguished himself, as you have done, by an attachment to the unadulterated principles of christianity, how unpopular soever they may have become through the prejudices of the weak or the interested part of mankind, and who has made the sacrifice that you have made to the cause of truth and the rights of conscience.

'I think myself happy in concurring, as I hope, with your ardent zeal for the cause of civil and religious liberty in their full extent; and I am convinced, that to act as you have done, is the proper method that a Christian ought to take in order to promote it. It is our business, whenever called upon, to bear our testimony to whatever we apprehend to be truth and right, upon no occasion to swerve from our real principles, (which would be equivalent to denying Christ, or being ashamed of him, and his cause, before men) whether we see that any good will result from what we may suffer by such a profession, or not. We ought to content ourselves with acting under the express orders of one who is the proper judge of what is expedient for his interest and his Church, as well as for our happiness; and we may rest assured, that we can only sustain a temporary loss by such an implicit, but reasonable obedience.

'Could we only, my friend, expand our minds fully to conceive, and act up to, the great principle asserted in this treatise, of the truth of which we are both of us convinced, nothing more would be wanting to enable us to exert this, and every other effort of true greatness of mind.

'We ourselves, complex as the structure of our minds, and our principles of action are, are links in a great connected chain, parts of an immense whole, a very little of which only we are as yet permitted to see, but from which we collect evidence enough, that the whole system (in which we are, at the same time, both instruments and objects) is under an unerring direction, and that the final result will be most glorious and happy. Whatever men may intend, or execute, all their designs, and all their actions, are subject to the secret influence and guidance of one who is necessarily the best judge of what will most promote his own excellent purposes. To him, and in his works, all seeming discord is real harmony, and all apparent evil, ultimate good.

'This world, we see, is an admirable nursery for great minds. Difficulties, opposition, persecution, and evils of every other form, are the necessary instruments by which they are made, and even the captain of our salvation, was himself made perfect through suffering. A mixture of pleasing events does, likewise, contribute to the same end; but of the due proportions in this mixture we are no judges. Considering, however, in whose hands are the several ingredients of the cup of mortal life, we may be assured that it will never be more bitter, than will be necessary, to make it, in the very highest degree, salutary.

'You and I, sir, rejoice in the belief, that the whole human race are under the same wholesome discipline, and that they will all certainly derive the most valuable advantages from it, though in different degrees, in different ways, and at different periods; that even the persecutors are only giving the precedence to the persecuted, and advancing them to a much higher degree of perfection and happiness; and that they must themselves, for the same benevolent purpose, undergo a more severe discipline than that which they are the means of administering to others.

'With this persuasion, we cannot but consider every being, and every thing, is a favorable light. Every person with whom we have any connection is a friend, and every event in life is a benefit; while God is equally the father, and the friend, of the whole creation.

'I hope, dear sir, we shall always be careful to strengthen and extend these great and just views of the glorious system to which we belong. It is only by losing sight of these principles that we adopt mean purposes, and become slaves to mean passions, as also that we are subject to be chagrined and unhinged by seemingly cross accidents in life.

'So long as we can practically believe that there is but one will in the whole universe, that this one will, exclusive of all chance, or the interference of any other will, disposes of all things, even to their minutest circumstances, and always for the best of purposes, it is impossible but that we must rejoice in, and be thankful for, all events, without distinction. And when our will and our wishes shall thus perfectly coincide with that of the sovereign disposer of all things, whose will is always done, in earth, as well as in heaven, we shall, in fact, attain the summit of perfection and happiness. We shall have a kind of union with God himself; his will shall be our will, and even his power our power; being ever employed to execute our wishes and purposes, as well as his; because they will be, in all respects, the same with his.

'These heart-reviving and soul-[illegible] views, we cannot, my friend, in this imperfect state, expect to realize and enjoy, except at intervals; but let us make it our business to make these happy seasons of philosophical and devout contemplation more frequent, and of longer continuance. Let them encroach more and more on the time that we must give to the bustle of a transitory world; 'till our minds shall have received such a lasting impression, as that its effect may be felt even in the midst of the greatest tumult of life, and inspire a serenity of joy, which the world can neither give nor take away.'

CHRISTIAN LIBERALITY.

In connection with the foregoing articles, illustrative of the character and spirit of Dr. Priestly, we present the following letter addressed to him, after the Birmingham riots, by forty-three ministers of the Presbyterian, Independent, and Baptist denominations, constituting the dissenting clergy of the contiguous counties. What a blessing would it be to society and to religion if the members of those sects were always as kindly disposed, and as warmly actuated by the spirit of love and charity towards Unitarians, as those whose spirit was expressed in the following address.

'We the dissenting ministers of Nottinghamshire and Derbyshire, of the Presbyterian, Independent, and Baptist persuasion, associated as brethren and interested in the common cause of religious liberty, present our very respectful and affectionate condolence for the outrages to which you have been subject. Though many of us differ from you in matters of religious faith, we trust that we have better learnt the spirit of our excellent religion than not to esteem in you that character of piety and virtue, which is the best fruit of every faith, and that ardor for truth and manly inquiry, which Christianity invites, and which no form of Christianity ought to shrink from; as well as to admire those eminent abilities, and that unwearied perseverance, which give activity to the virtues of your heart, and to which in almost every walk of science your country and the world have been so much indebted.

We rejoice to find in you that decent magnanimity, that Christian bearing, which raises you superior to suffering; and that a regard to God, to truth, and to another world, have even from the bosom of affliction enabled you to extract a generous consolation. Whether in your religious inquiries you have erred or no, we firmly believe that truth and the best interests of mankind have been the object of your constant regard.

This tribute of our esteem and sympathy for you, sir, we entreat you to receive with that regard, which we know the purity of it deserves; and though not recommended by the rank of life we hold, we trust that you, a philosopher and a Christian, will think it not undeserving of a place among the very respectable testimonies of esteem and condolence, which both at home and abroad your merits and your sufferings have invited.'

DR. PARR'S OPINION OF PRIESTLY.

'Let Dr. Priestley be confuted where he is mistaken, let him be exposed where he is superficial; let him be repressed where he is dogmatical; let him be rebuked where he is censorious. But let not his attainments be depreciated—because they are numerous, almost without a parallel. Let not his talents be ridiculed—because they are superlatively great. Let not his morals be vilified—because they are correct without austerity, and exemplary without ostentation—because they present, even to common observers, the innocence of a hermit, and the simplicity of a patriarch; and because a philosophic eye will at once discover in them the deep fixed root of virtuous principle, and the solid trunk of virtuous habit.'

OLD AND NEW TESTAMENT.

BY ADIN BALLOU.

'Where is the Christian—the man who reverences the Bible as containing a divine revelation—who can resist the conviction that the Scriptures of both the Old and New Testaments declare Jesus Christ to be the only absolutely infallible and perfect Teacher of truth and duty; by whom God has spoken to mankind under any dispensation. Neither Moses, nor the prophets, nor the apostles, claimed to be absolutely infallible as teachers, or perfect as exemplars. However holy, however inspired of God, however pure and exemplary they were, they received the Holy Spirit by measure, their inspiration was limited, their perception, comprehension and exposition of divine truth and righteousness were imperfect. They all acknowledge this. They all testify this of each other. But the Messiah, Jesus Christ, they all unitedly hold up in honor and glory as the Son of God, the image of God, the perfection of wisdom and goodness, the brightness of the Father's glory, as the constituted head, Lord and Savior of mankind. And he claims all this for himself; not indeed as a man in his external person, but as the sanctified organ and oracle of the Father; who, he solemnly avers, dwells in him, speaks through him, and performs his works for him. Is this so? It is so, unless the Bible itself is an imposition on the faith of men. If any consider it such an imposition, we are not writing this article for their benefit. But I am persuaded that my inquiring brother, and such as he is, in faith, feeling and understanding, will be constrained to admit that thus far our conclusions are sound.

Let us see then where we are. We have proved by the concurrent testimony of both Testaments, that the New Testament supersedes the Old, and of course takes precedence of it, on all questions of doctrine and duty. If this be so, then it follows that the highest respect we can pay to the Old Testament, is to receive the New for what it really is, and to give it precedence. So that if any thing taught, or commanded in the *Old*, is declared in the *New* to have been abolished, or done away, or modified in any respect whatsoever, we are bound, even by our veneration for the Old Testament itself, as well as by our regard for the New, to *acquiesce*, and regulate our conduct accordingly. We have also proved by the concurrent testimony of both Testaments, that Jesus Christ is the only absolutely infallible and perfect divine Teacher, by whom God has revealed his will, or expounded truth and duty to mankind. Moses and the prophets point forward to him as such. He claims to be such. The apostles proclaim him such. They all unitedly bid us hear, obey, and follow him in all things. What then if he presents us purer, higher and more heavenly truths—purer, higher and more heavenly duties—than Moses and the prophets did. What if he refines their gold and silver in his spiritual fire, and purges away its dross.—What if he takes up the great first principles of righteousness which they saw but dimly at best, and carries them a thousand times farther than they were permitted to understand or anticipate. What if in applying and enforcing these first principles he abrogates and forbids the use of some means, which in their day, with their lesser light, they insisted on as a part of the law of God. What if all this is true; who has any reason to object to it? Not the Christian, certainly. For he must be a very inconsistent sort of a Christian, who does not believe Christ competent, and rightfully authorized to [illegible] ishing or modifying the institutions, precepts and examples of Moses and the prophets; and the more especially as they predicted he *should* do so. He did not come to destroy but to fulfil the law and the prophets. His method of fulfilling them is to verify their glorious predictions, to carry out the essential principles of truth and righteousness revealed to them, and thereby to actualize their sublimest aspirations after a new and more perfect dispensation. In doing this he preserves and perfects all appertaining to the Old Testament, which was essentially and eternally good; whilst he casts off, disuses and prohibits all else. This is just what was necessary to fulfil the law and the prophets. To have preserved all the precepts, insisted on all the details, and enjoined a perpetual repetition of all the old forms, would have *falsified* the sublime predictions, and defeated all the blessed results hoped for, by the Old Testament worthies. Hence it follows that we pay Moses and the prophets the highest respect when we receive, believe in, and follow Jesus, as *their* and *our* common *Lord.* To make him less than this, would be to make both him and them *liars.* If Moses bids us hear Jesus in all things, is it any compliment to Moses to refuse to hear Jesus, because he revokes some of the precepts of Moses? No; this was what Moses probably expected. Is it any contempt of John the Baptist, the predicted Elias, to take him at his own word and follow Jesus as incomparably his superior. No; one of the best proofs that Moses and the prophets were inspired by the Holy Ghost is found in the fact, that they had truth and humility enough not to pretend to be the Christ, but only his humble precursors. Therefore whoever attempts to make them *his equals*, treats *them*, no less than *him*, with real contempt, and ought to know that their spirits stand foremost in heaven to rebuke them. Hence non-resistants are under no necessity to make war on the Old Testament, to reject it, denounce it, or treat it with the least disrespect. On the contrary, enlightened and consistent non-resistants, standing on Christian ground, have a right to claim, that they, of all others, render the truest veneration to the Old Testament—to both Testaments, in their proper place and connection. We are aware, however, that some professed non-resistants, declaim vehemently against the Old Testament, and perhaps others against the whole Bible. We have heard and read declamations of this sort in a few instances. But we have no fellowship or sympathy with such erratic and unreasonable notions. They are the ebullitions of eccentric, over zealous, undiscriminating, unsettled minds, and will consume away in their own combustability. All theories and all causes, however pure and well founded, have their mistaken interpreters and unsound advocates. Such are often conscientious, good hearted persons in the main, though usually better gifted as *destructives* than as *constructives.* It is not probable to us that non-resistance will ever make much impression, or long remain, on a mental soil, where distinctive Christian faith is repudiated. Some few philosophers, sentimentalists and moralists who reject Christ may adopt, praise and defend it for a while, but it will soon die out of their souls, or be swept away by the flood of circumstances. It is too closely identified with Christ to be separated long from him. Other and inferior virtues can better exist without his immediate presence than this.'

SPECIMEN OF PULPIT ELOQUENCE.

The following curious *morceau* of pulpit eloquence may probably furnish amusement to to some of our readers. It is extracted from a small publication bearing the title of 'Sermon preached in St. Giles Kirk, at Edinburgh, commonly called Pockmanty Preaching, by Mr. James Row, sometime Minister of Strowan.' The tract is published without date, but its contents appear to determine the time of its delivery from the pulpit to be the year 1643, when the solemn league and covenant was framed at at Eedinburgh by the persuasion of Sir Henry Vane, one of the commissioners from the English Parliament, then at open war with the misguided Charles. The text is from Jer. xxx. 17, 'For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, this is Zion, whom no man seeketh after.' The preacher thus opens and anatomises his subject. 'It need not trouble you much by telling you what is meant by Zion here, ye all ken it is the poor Kirk of Scotland; for the Kirk of Scotland is wounded in her head, in her hands, in her heart and in her feet. First, in her head, in the government; 2dly, in her hands, in the descipline; 3dly, in her heart, as in the doctrine; 4thly, in her feet, as in the worship.' The first of these general divisions was naturally susceptible of subdivision, and the preacher displayed much quaint ingenuity in pointing out in what respects the Kirk had been affected in each of her five senses, particularly in that of hearing, 'by the bringing of the organs,' since which she had become 'as deaf as a door nail.' After discussing the 2d and 3d general heads, Mr. Row proceeded as follows:

'Now I come to tell you how she is wounded in her feet, and that I call the worship of the Kirk of Scotland. The Kirk of Scotland was a bonny trotting nag, but then she trotted sae hard, that never a man durst ride her but the bishops, wha after they gat on her back crosslanged her, hap-shacked her, and when she became a bonny pacing beast, they took great pleasure to ride on her; but their cadging her up and down from Eudinburg to London, and it may be from Rome too, gave her sik a het coat that we have these twelve months bygane been stirring her up and down to keep her fra foundying: yea, they made not only a horse but an ass of the Kirk of Scotland. How sae quo' ye? What mean ye by this? I'll tell you how they made Balaam's ass of her; ye ken well enough Balaam was going an unlucky gait, and first the angel met him in a broad way, and then the ass bogled and started, but Balaam got by the angel and till her and battarmed her sufficiently; that was when episcopacy came in, and then they gave the Kirk of Scotland her paiks. Afterwards Balaam met the angel in a strait gait, and then she startled mair than before; but Balaam till her again, and whaked her soundly; that was when the five articles of Perth were brought in. The third time the angel met Balaam in sae straight a gait that the ass could not win by, and then it pleased the Lord to open blind Balaam's eyes, and that is this happy day's work; now God has opened all our eyes. We were like blind Balaam ganging an unlucky gait, and riding post to Rome; and what was gotten behind him upon the ass wot ye? I'll tell you, that was a pockmanty, and what was in it trow ye but the book of Canons, and of Common Prayer and the High Commission? but as soon as the ass sees the angel she falls a flinging and a plunging and o'er gangs the pockmanty, and it hings by the string on the one side, and aff gaes blind Balaam, and he hings by the hough on the other side; and fain would the Carl have been on the saddle again and been content to leave his pockmanty; but, beloved, let not the false swinger get on again, for if he get on again he will be sure to get on his pockmanty also.'

'I AM NOT WORTHY.'

One of the most common answers, which the pastor is wont to get, when he asks any of his parishioners why they do not come to the Lord's table, is, 'I am not worthy.' This is a very convenient,—a very plausible answer. It seems to be a good reason for the person's standing word for his humility too. It is but answer which stops the pastor's mouth; sometimes, because he hopes that the person who confesses himself unworthy now, will ere long become worthy; and sometimes, because he has been answered thus so often, that he understands the meaning of it to be,—I am not a disciple of Christ, and I have no sincere desire to be such. The centurion, whose words are at the head of this article, owned his unworthiness to come to Jesus, or to have Jesus come to him; and no doubt he felt as he spoke. He gave ample proof of his humility. He showed his sense of his unworthiness both by his words and actions. His valued and dear servant was sick and ready to die. He feels that he is unworthy; but he believes that the life of one he loves, may be saved by Jesus, and he will not remain idle.—He sends messengers,—respectable man, elders of the Jews, to Jesus, that they might intercede with him in behalf of his servant and of himself. They go and tell Jesus what a good and generous man the centurion was,—that he loved their nation and had built them a synagogue. The centurion gave evidence of his humility, and also of his moral worth; and richly was he rewarded. Jesus condescended to accompany the men,—and the servant was restored to health. Read the account as it stands in the gospel. It is beautiful, as indeed every thing is, which the Saviour does. This centurion felt his unworthiness; in him it was the real sentiment of his heart; and still it did not make him idle or inactive.

But many of those who plead their unworthiness, as an excuse for their not coming to the Lord's table, often give us room to suspect, that they utter the expression without much consideration, sincerity, or regret. Their subsequent conduct shows but too plainly, that unworthy as they may be, they feel not the wretchedness of their condition, nor earnestly intend nor wish that they may be changed for the better. Ask them to come now. They reply, We are not worthy. Wait one year, or two, or ten; and, very likely, you have the same response. They have no more sense of their being worthy at the end of ten years, than they had at the beginning. The fact undoubtedly in many instances is, that they have made no earnest endeavors to become worthy. They have answered their pastor's question, and got rid of him for a time, and the unpleasant subject is dismissed from their thoughts. Their consciences are not allowed to meddle with it. Their unworthiness seems to cause them no alarm, anxiety, or disquietude. Some of our readers, possibly, may be persons of the above description. They have never owned Christ. They have never complied with his dying request. Whenever the have been exhorted and urged to do so, they have uniformly plead their unworthiness as a sufficient excuse. We would address a few words to them. Were it in our power, we would appeal to their hearts and consciences. And we have particularly in view now, not those who make this excuse now for the first time; but those who have often made it, and are ready to make it again, if invited to commemorate the death of the Savior. You say you are unworthy. You

first acknowledged that you were not worthy? Has religion employed your time and thoughts? Have you read the scriptures, with the earnest inquiry in your minds and hearts, What must we do to be saved? Have you been frequent and fervent in prayer? Have you diligently employed your means of grace? Have you sought the instruction of your pastor; and religious intercourse with pious neighbors and friends? Or have you paid no attention to the subject, though it is one which concerns your own peace and eternal welfare so much? Have you, as soon as you had made this excuse to your pastor, again given your affections and thoughts to the world; pursuing its pleasures and vanities; and making no provision for your spiritual wants? If you are not worthy to come to the Lord's table, consider how sad and dangerous is your condition! If you are not worthy to approach his table; how then can you appear in his presence, as ere long you must? If you are not prepared for engaging in this service, you are not prepared for the joys of heaven; you are not prepared to die in peace! And when you consider the shortness of your time on earth, and the certainty of death, can you rest contented with your condition and prospects? Will you still continue to make this excuse, and neglect your own souls? If you are sincere in the confession that you are not worthy now,—and if it causes you any sorrow and regret, you surely ought to manifest it by redoubled and unceasing efforts to become such in heart and life, as Christ will own as his friends and followers. And, if the confession gives you no inward trouble; be entreated to pause and reflect. Death will soon close every tempting and fascinating scene to you here on earth. What will become of your immortal souls!—Without a firm faith and a lively hope in Christ, what are your prospects? In future, when you say, you are not worthy, call these things to mind.

CHRISTIAN REGISTER.

BOSTON, APRIL 26, 1845.

RELIGIOUS NEWSPAPERS.

The influence exerted upon the intelligence and character of the country by the religious newspaper press is very much more considerable than is imagined by persons not acquainted with the facts. The multiplex and far-reaching operation of this agency is one of the most remarkable features of these recent times, and the results, upon religious interests, the general cultivation of the popular mind, and the refinement of the popular taste and sentiments, cannot fail of being great and good. Our attention has been called to this subject by the variety and number of the religious journals, in the newspaper form, which come by way of exchange upon our table. There are many more, published in various parts of the country, which are not received at this office.

Perhaps it will be interesting to our readers to receive a brief account of these publications. Every intelligent person, and particularly every one whose liberality of mind leads him to take an interest in the entire body of the Church, and whose spirit desires to recognize and hold fellowship with all Christians of all names and sects, will be gratified in learning as much as he can, of what is going on in the several denominations, and of the means of improvement they are enjoying. We present, with this view, the following summary and comprehensive outline of the religious newspaper press of America, that is, of so much of it as comes under our eye.

To begin with the Roman Catholics. 'The Catholic Herald,' of Philadelphia, and the 'Boston Pilot,' each contains much useful and agreeable matter, and are edited by persons of ability and appear to have a strong support from the sect which they represent. They give much information in reference to the state and tendency of things in Ireland, and afford us glimpses continually of the interior workings and minute machinery of the Roman Church, which is indeed one of the grandest and mightiest engines of influence ever fabricated by human ingenuity.

'The Christian Witness and Church Advocate,' published in Boston, maintains the views and seeks to promote the influence of the Episcopal sect.

The great Orthodox denomination, called Congregationalists in some places, and Presbyterians in others, have a large number of weekly papers, conducted by a powerful editorial corps, and, many of them, sustaining permanent foreign correspondents. There are the 'Boston Recorder' and 'New England Puritan' published in this city, (the latter proceeding from the same power press that ushers us into print) each containing, always, much excellent matter, and exerting an influence, which we believe to be auspicious in its bearings upon the intelligence, seriousness, charity and piety of their readers. There is an Orthodox paper called the 'Watchtower' published in Newburyport. In New York there are the 'New York Observer, and the 'New York Evangelist,' two sheets of the largest dimensions, supported with great efficiency, and presenting a vast amount of reading, which, while it is particularly interesting to the zealous friends of Orthodoxy, cannot fail, we think, to promote ultimately the cause of rational Christianity. What we mean by this is, that such papers, as those now under our review, cannot but operate most effectually in enlarging the observation, quickening the curiosity, and nourishing the intellect of the thousands who read them, and this is all we ask, in behalf of the cause of liberal Christianity. Occasionally, in these papers, new views are elicited by the able writers who contribute to them, and salutary concessions made to the advancing spirit of the age. In some late numbers of the Evangelist, for instance, we noticed a series of essays on the atonement, in which much was effected to relieve that doctrine of its erroneous appendages, and to bring it back nearer to its original Scriptural sense.—In Philadelphia there are two large and respectable papers belonging to the same denomination, 'The Presbyterian,' and 'The Christian Observer.' 'The Watchman of the South' is published in Richmond, Virginia.

'The Christian Watchman' is published in Boston, as a leading organ of the Baptist sect, and is a paper of high character.

The Methodists have many papers, among them 'Zion's Herald and the Wesleyan Journal,' in Boston, and the 'Southern Christian Advocate' in Charleston S. C. And we would here observe that the Southern religious papers are remarkable for the spirit of life and zeal that pervades them, and especially for the excellence of their literary and miscellaneous department. They constitute a larger aliquot part of the entire literature of that portion of the country, and naturally, for this reason, are the objects of a greater relative proportion of the public interest and talent. 'The Olive Branch,' published in Boston, represents what are called the Protestant Methodists, and while it advocates their principles with a liberal spirit, it exhibits a commendable example of toleration, good will towards other sects, and free inquiry and discussion; and by its extensive variety of miscellaneous items has, we are pleased to learn, obtained a large circulation.

'The Protestant Unionist' is published at Pittsburg, in Pennsylvania. Its motto is Chillingworth's famous declaration, 'The Bible, I say the Bible only, is the religion of Protestants.' It promises to promote '*original Christianity* unmixed with human traditions or institutions,' and to strive to bring about 'a union of all Christians upon the foundation of the Bible alone.' It has seemed to us that the conductors of this paper have really endeavored to bring it, and keep it, up to this high and noble aim, and it constitutes an addition, not inconsiderable, to the disasters of the late Pittsburgh conflagration, that the 'Protestant Unionist' was burnt out. We trust that it may rise, with unimpaired energy, from the ashes of that wide-spread ruin.

'The Vermont Chronicle' published at Windsor, blends the character of a religious with that of a general newspaper, and is conducted with intelligence and liberality. 'The Saturday Visitor,' in Baltimore, is of the same description and is as it professes to be, 'independent of all sects and parties.' We often find its columns enriched by passages from the writings of Mr. Burnap.

'The Christian Palladium' expresses the sentiments of the 'Christians,' is published at Union Mills, in New York, and breathes the true spirit of love and zeal combined.

'The Lutheran Observer,' printed in Baltimore, is an organ of the denomination indicated by its name.

'The Gospel Banner and Maine Family Visitant' is a Universalist journal printed in Augusta, and conducted with spirit. 'The Trumpet and Universalist Magazine,' published in this city, is well known as an efficient instrument in the spread of its denominational sentiments, and in extending and perpetuating the organization of its sect.

'The Bible Christian is a small sheet printed by our friends in Montreal, and we consider it one of the most useful and effective tracts anywhere to be found.

'The Christian World,' published in this city, is devoted with great zeal and animation to the cause in which we are engaged.

We should be glad to glance in this cursory manner at the Monthlies and Quarterlies of a theological character, printed in the country, and hope to do so at some future time. If the publishers of such works would furnish us with specimens, it would be worth their while, and interesting to our readers, to have their respective merits, and bearings upon our religious literature and general culture, presented to view.

LIBERAL CHRISTIANS TRUE CATHOLICS.

There is much discussion, at present, in reference to the true Church. The Roman Catholics maintain that their communion,—the whole body of worshippers and believers acknowledging the supremacy of the Pope—is the Church, and the whole Church, of Christ on earth. The Episcopalians undertake to use the expression 'the Church' in the same sense. In point of fact, it may be considered that every [illegible] shuts itself up within exclusive and impassable walls, makes the same arrogant and uncourteous assumption. Whenever a body of Christians closes its doors against intercourse, of the ministry, or in the ordinances, with all others, it must be regarded as claiming to be 'the Church' in as ungracious a sense as either the Catholic or the Episcopalian. If a particular set of men make a doctrine, or a form, necessary to their communion on earth, it can hardly be supposed that they do not believe confidently that its reception or observance will be regarded as necessary to salvation hereafter. Those who build barriers around the Church on earth, if they are sincere, and consistent with themselves, must believe that those barriers will reach to heaven.

How painful, it must be to those persons, who thus make the Church, here, and hereafter, so narrow and contracted; to look around upon the great mass of mankind, including many of their friends and kindred, as forever debarred from its gates of bliss, and left, as reprobates, to suffer an eternal doom! If they have any reflection, or any sensibility, this thought must impart to them the most distressing sensations. But, perhaps, they will take the ground, that, some of those whom they have excluded from the Church on earth, may be admitted to the Church in heaven. Will it not impair their own happiness, in that world, to be reminded, that they denounced, and shut out from the means of grace, those, whom, it will then be found, the Father loved and the Savior acknowledges as his own!

Such is the unpleasant position, and such the unpleasant prospects of those who maintain an exclusive Church here on earth. And this is the case with all sectarian denominations. It is the case, with the Roman Catholics; although, their Church is, perhaps, the most enlarged and comprehensive of all those, which the arrogance or selfishness of man has reared. It is the case, with all the exclusive Protestant sects. They have contracted the dimension of the true Church, so as to include only their own small handful of associated partizans. They are crowded within the narrow and stifled limits of the various partition-walls which cross each other at innumerable points, and change the broad open surface of a world, over which the sunlight of God's love was designed to fall in impartial radiance, into dark and cold and gloomy enclosures.

But the liberal Christian has no such imprisonment of his affections, no such narrow and contracted confinement of his fellowship. He sees not and knows not partition walls. The religious world to him is a wide, and unobstructed field, limited by no other boundary, than the horizon, which God has created, and which he has so created, that it expands indefinitely, as knowledge, and sympathy and love lift up the soul to a higher and higher elevation, until its vision embraces the whole family of man. The liberal Christian belongs to no divided and limited Church. He regards all of every name and denomination as belonging to his Church. Others may exclude him, but he excludes none. In answer to the denunciations and excommunicating anathemas of others, he calls them, and feels them all to be, his Christian brethren, recognises them as having an equal right to admission to the Church on earth, and hopes and longs to meet them all in the Church in heaven.

For these reasons, we claim for Liberal Christians, the credit of being true, real, genuine, consistent Catholics. Our Church is the only Catholic Church. The meaning of the term is universal—it includes the whole. Nothing which excludes any portion of the body of Christ, which is his Church, can justly be regarded as catholic.

The only Church we know, beyond the precints of our particular congregations, is the universal field of Christendom, and all of every name within its limits, we consider as in the Church. Our Church, therefore, is 'the Catholic Church' and we have the best right to that title in its best sense.

For the Register.

UNITARIAN CHURCH. NEWPORT, R. I.

The first Church in Newport was gathered in 1640, and was Congregational, and Pedo-Baptist, under the Rev. John Clarke, and continued so about four years, when it became Baptist. Though this order of Church government was thus broken up, yet many of its members retained their attachment to Pedo-baptism; their dissatisfaction with some conduct on the part of the Churches in Boston, prevented them from having a minister of their own sentiments, until about 1690, when there was found a considerable number of Congregationalists which had survived the downfall of their cause.

In January, 1696, Mr. Nathaniel Clap, of Dorchester, in Massachusetts Bay, (a graduate of Harvard College,) by the advice of the ministers of Boston, came to Newport, and preached till his death. It was not, however, till the year 1720 that a Church was gathered and organized, and Mr. Clap was ordained its pastor, November 20th.

The sacrament of the Lord's Supper was administered for the first time, by Mr. Clap, on the first of October 1721, about eleven months after his ordination. The reason for the long interval after the gathering of the Church, before the use of the ordinance of the supper, is not known.

The Church under Mr. Clap's ministry flourished, and additions were made to its numbers for about three years, when the sacrament of the supper ceased to be administered by the pastor, under the influence of an honest but mistaken conscience. And at the same time he refused to administer the ordinance of baptism to a child, although the parents were communicants in his Church. He thought his Church was not pure, and that its members were 'not of sufficiently holy conversation,' for the holy ordinances; he had a distrust of the Christian state of the parents. 'Glad would I be,' (writes Mr. C. to them in a letter dated July 9, 1724,) 'to hope that you are converted from sin to God in Jesus Christ; and repent with a repentance unto life and bring forth fruits meet for repentance. Therefore I advise you, once more to pray to God: cry for grace; try to give yourself to the Lord, according to his holy covenant, hoping in Christ for assistance and acceptance, and examine if things are well between you and your soul, that you may be suitably prepared, openly to renew your covenant with God, and your unbaptised child may have the seal of the covenant.'

This course on the part of Mr. Clap gave great offence, [illegible] commencement of a fire that continued to burn for many years. The Church and congregation revered their pastor; and admired him as a truly pious and evangelical apostolic preacher, but were displeased with his rigid principles of discipline and Church government. Mr. Clap differed upon many other subjects with his people subsequent to this, so that in 1628, an ex parte council of Churches was convoked, which met on the third of April, which, 'after solemn supplications to God for his gracious presence and direction, and after a calm and strict inquiry, and the best information they could obtain from the aggrieved brethren of the Church and congregation, came to the following result: 'although we would thankfully commemorate the kind providence of our glorious Lord, in bringing the Rev. Mr. Clap to this place, making him the happy instrument of founding a Church here according to the Gospel, and manifesting a gracious presence of the holy spirit in the success of his labors, yet withal we cannot but say we find sorrowful occasion to remark upon his want of a due conduct in several late instances, which is matter of great grief to us, and we think justly offensive to his brethren, and the churches of Christ.' Mr. Clap continued his pastoral care over the Church till his death, which occurred October 30, 1745, at the advanced age of seventy-eight.

October 20, 1746, the Rev. William Vinal was ordained pastor of the first Church, and was dismissed September 21st. 1768. April 11th, 1769, the celebrated Rev. Samuel Hopkins was installed pastor over the Church. In 1774, the difficulties connected with the relations that existed between Great Britain and her American Colonies, began to give warning of the conflict that ensued: and the noise of war began to derange the employments of peaceful life; Newport began to decline, commerce forsook her wharves, many dwellings were emptied of their inhabitants, and the Churches were forsaken. Dr. Hopkins had removed his family, and in 1776, when the town was taken by the enemy, he left it and retired to his family. During this time the bell belonging to the Church was sent to England, and the pulpit, pews and fixtures were demolished. In the spring of 1780, Dr. Hopkins, returned to his parish, many of whom had sought other homes, the remaining members, however, eventually succeeded in reviving the Church. Our limits will not allow us to enter more into detail. It is sufficient to state that on December 20, 1803, Rev. Dr. Hopkins died, aged 82 years. September 12th, 1804, Rev. Caleb S. Tenney was installed pastor, and was dismissed May 29th, 1815.

August 23d, 1815, Rev. Calvin Hitchcock was installed pastor, and was dismissed August 23d, 1820.

July 25, 1821, Rev. Samuel Austin, D. D., was installed pastor, and was dismissed 1826.

March 24th 1830, Rev. William H. Beecher was ordained pastor, and dismissed June 23d, 1833. Here the Calvinistic reign over this Church stopped. From various causes, this venerable Church which had once been so flourishing, began to decline, and its march for some time was only downward. The few remaining members, however, concluded to re-invigorate their body by abandoning their ancient house of worship and erecting a new house, which was accordingly done, and dedicated to the worship of God on the 4th day of June, 1834. Rev. A. H. Dumont was installed their pastor, 26th September, 1833.

The Rev. Dr. Hopkins who is so well known in New England as the author of what was termed Hopkinsian Theology lies buried in the ground belonging to the Church, and beneath the shadows of the very sanctuary in which for so many years his voice was heard. What a world of change do we live in, and what a picture might here be drawn of the mutability of all things mortal, and what poor encouragement to creed makers and creed believers. The good doctor was an awfully stern Calvinist, and his influence was such through New England, that his views became widely extended, and I may say at one time were the popular faith of this portion of the country. Where is Hopkinsianism now? what! the very Church of its great apostle so fallen, so degenerated; some may indeed think it has, and such will doubless lament this second prominent instance of change in Church ownerships; the Church of John Calvin in Geneva presenting exactly a parallel case, it now being in the possession of the worshippers of the One only true God.

The old Church edifice having thus become vacant, the few Unitarians then in Newport came together and made strenuous efforts to purchase the same and organize a Church, thinking the time had fully come when the birth place of Channing should be possessed of a temple where the One true God, and Him only, should be worshipped; and we would at this time bear testimony to the untiring efforts of Rev. Charles Briggs, our general secretary, (familiarly called in Newport, *Father Briggs,*) in aiding and encouraging us in our undertaking, and, by the blessing of God, we were enabled, through the generous assistance from our eastern friends, to carry our plans into effect. The Church was entirely renovated and modernized; in fact so great a change in its appearance that hardly a vestige of its former aspect is retained, and our friends have now one of the neatest Churches in the State. The Rev. Dr. Channpreached the Dedication Sermon, on July 27th, 1836, from John iv. 23, 24, which is contained in the fourth volume of his recently published works.

Having been prospered in their undertaking, the society settled for their pastor, Rev. Charles T. Brooks, who was ordained, I think, in the fall of 1837, and still continues to be their devoted pastor; a faithful steward of God; and pardon me if I here state with infinite satisfaction the deep respect and affection in which he is held by the good people of Newport, totally independent of sectarian lines.

The Church is furnished with a very fine organ of the Messrs. Hook's manufacture, and have recently added a fine toned bell. The choir is one of unusual excellence, and the heart cannot but be warmed as the ear is pleased with the excellent taste displayed in this important part of public worship.

The society have had many trials and obstacles to encounter since their organization; many of its once influential members have, in the providence of God, been called to a better world, while others through misfortune have been deprived of those means, which when in the possession were so generously bestowed, having thus for the last few years thrown the burden of maintaining worship upon the few, but who have given of their means very liberally, and [illegible] thereby [illegible] their appreciation of the preached word of God as we interpret it. The society present many encouraging circumstances not only from the affectionate love they bear to their pastor, but also from the large and increasing number of young men who have manifested in many ways their interest, and by statedly attending the sanctuary on Lord's day; but, above all, there is more of a religious feeling, heart-felt love to God and Christ, pervading the society generally; how could it be otherwise, when such a watchman in Zion as they are blessed with is preaching the good and acceptable way of the Lord. Where the spirit of Christ prevails there is true prosperity, and such have nothing to fear. The Sunday School, I am told, is quite large and in a healthy condition. A small portion of the society more particularly interested in the growth of the Christian character have for a year or two past held weekly conference meetings in the vestry, and the organization of a Bible Class among the teachers has been in long continuance. I have been induced thus to note the brief history of this Church from recently passing a Sabbath at my native home. I love this Church; there are many reasons and more associations clustered around it which endear it, and I earnestly pray for its spiritual and temporal prosperity; and, in conclusion, hope this may be an incentive to like effort on the part of others of our faith to inform the readers of the Register, what they have done, and are doing in their respective provinces.

Brooklyn, N. Y. P. S.

For the Register.

UNITARIANISM IN LOWELL.

Mr. Editor: I have seen of late a number of communications in the Register, relating to the duty, and necessity, of building up new societies, of our most holy and precious faith, in a number of our most populous cities and towns.

Now what I have to say, is one word about Lowell, and the importance of the cause of Unitarianism to this place, and the deep responsibility we are under, to move in this matter, of building up a new society here. By the census taken last May it was found, that we had a population of 25,000 souls. By the rapid increase of business here, it is confidently thought that the population will increase in two years 10,000 if not more, when at least we shall have 35,000 inhabitants. Now I ask what provisions are we making to meet the spiritural wants of this large class, that are so soon to come among us? Not, that they will be all Unitarians, but that many will wish, yea, desire to listen to the simple story of Christ, as it falls from our devoted teachers' lips; that many will wish to partake of the emblems of his love, in the manner of his appointment. We have but one society—the largest in the place,—and can that extend to all the accommodations, and consolations that they will need? Can that bring into its fold all that will hunger and thirst after righteousness? Those who know the facts, will at once say that it is impossible. Then let a movement be made to build up a new society, based on the Prophets and Apostles, Jesus Christ being the chief corner stone. We are in duty bound to do this, if we wish to preserve the high character which this city has ever sustained. Let a few zealous and active men take hold of this subject and their efforts will be crowned with the most happy success. I firmly and honestly believe, that should such a movement be made not two years would elapse, before a large, prosperous, and efficient society, would be gathered and this without bringing against us the charge of prosylitism. This word I do not attach so odious a meaning as is frequently applied to it.

If we have the purest faith, one most consistent with the laws of God and the wants of man, should we hesitate to take all proper means to inculcate its truths, yea, to enforce them upon the hearts of our fellow men? should we not do all that we can, to spread these simple and rational principles of truth and duty, that others may see and feel their holy and sanctifying influence? It is enough, that in a place like this there is only one sentinel, stationed on the watch-towers of our Zion, to sound the tocsin of alarm, to the never dying souls that congregate here. Is one altar enough, in which to lay the of spiritual incense of prayer and praise! Is one temple enough in which to worship the true and living God, in the beauty of holiness! Is one table enough, around which all may gather to partake the emblems of our Saviour's dying love? Oh no! Let then the effort be made to raise up another church, where the word of truth may be spoken in love. Where the mourner may find consolation; the weary and heavy-laden [illegible] led to the Lamb of God, that takes away the sin of the world. I ask you, friends of liberal christianity, to think of these things, and then say if you can escape the responsibility that rests upon you.

A Unitarian.

Lowell, April 13th.

NEW PUBLICATIONS.

I. Annual Report of the School Committee of the town of Roxbury.

This document is from the pen of Rev. George Putnam, and, besides the local interest attached to its details, is valuable for the sound discreet, and most seasonable, views it presents on the subject of School Discipline.

II. Abstract of the proceedings of the National Lord's day Convention, held in the city of Baltimore on the 27th and 28th of Nov. 1844.

The venerable and most honored John Quincy Adams presided over this great Convention. Its roll of members contained the names of 1,711 persons—600 belonging to Baltimore, 1,111 to other places. Its proceedings were interesting to a very high degree, and it is most gratifying to learn, from eminent speakers, from various parts of the country, that there is everywhere a manifest improvement in the observance of the Lord's Day. Where this is effected by the voluntary choice of the people themselves, it may well be regarded as the most decisive demonstration that they are advancing in civilization, refinement, virtue and piety, and may authorize a confident assurance that the country will be preserved from every danger, and become more and more an object of the approbation and blessing of God.

III. Republication of the British Quarterlys. Westminster Review for March 1845.

This number contains articles, of great interest and value, particularly one of Shakespeare, and another on Egyptian History. These are each the results of much study, and do justice to the greatness of their topics. The following extract is from an article on 'Lunatic Asylums.'

When considering the condition of our modern establishments for the reception of the insane, it has often appeared to us a matter of surprise how the older institutions came to be erected after the fashion of prisons or dungeons. The past history of the unfortunate creatures affected with mental alienation, in our own and other countries, may possibly throw some light on the matter.

It appears that our ancestors devoted a few cells, in each monastic establishment, for the confinement of violent or dangerous lunatics.—This was the only provision at that time existing; the cells were strongly built, often-times underground; in them the afflicted creatures were bound in chains, and often subjected to the application of the lash, which, in the hand of the believer in the presence of an evil spirit, we can imagine would not be used either sparingly or gently. In these strong rooms were confined those only whose insanity prompted them to act wrongly; whilst the larger proportion, who from their derangement merely thought wrongly, were allowed to wander at large, and by their follies and fantasies to engage the interest of those amongst whom they lived. In the 'Utopia' Sir T. More remarks:

'They take great pleasure in fools, and as it is thought a base and unbecoming thing to use them ill, so they do not think it amiss for people to divert themselves with their folly; and they think this is a great advantage to the fools themselves; for if men were so sullen and severe as not at all to please themselves with their ridiculous behaviour and foolish sayings, which is all they can do to recommend themselves to others, it could not be expected that they would be so well looked to, nor so tenderly used as they must otherwise be.'

Such, then, in former days, was the provision for the insane. The deranged in conduct were provided with strong cells, and this being the only provision for those afflicted persons, it is natural to suppose that when it was increased so as to take in all forms of insanity, little or no material change would be made in the form or style of constructing the building destined for their reception, and hence our gloomy and prison-like edifices. We are probably not far wrong in conjecturing this to be the origin of our massive and strongly-built edifices for receiving the afflicted with disorders of the mind. We may probably be also allowed to believe the system of flogging formerly practised in the treatment of insanity, to have been handed down to us by our monkish fathers, who doubtless used the whip not only as an act of penance on their own bodies, but also as a corrective to their demented charge.

IV. Report of the Boston Asylum and Farm School for Indigent Boys. 1845.

'Since the opening of the school in 1835, over four hundred boys have received the benefit of its instructions, and nearly all of them have now gone forth to take their part in the active duties of life.

The managers take pleasure in saying, that the Institution is in as prosperous a condition at this moment as at any period of its former history. During the past year there have been one hundred and six boys upon the Island There were fifty-two at the commencement of the year, and fifty-four have been admitted since. Thirty-nine have left and sixty-nine remain. There has been but one death during the last three years, and thirty-seven have been apprenticed by the Institution, and placed under the charge of their friends. Nearly all who have been apprenticed remain at their places, and as far as we have heard, their conduct has generally given satisfaction. Parents on the return of their children have expressed the conviction that they have been greatly improved, and in many cases wholly reformed.

During the summer, the boys have had the opportunity of frequent sea-bathing; and during the winter they have enjoyed warm baths. They are up at sunrise, and retire at eight o'clock. Their food is simple and good. Their rooms are properly warmed and well ventilated, and all the pupils have much exercise in the open air. They enjoy innocent sports in the winter, and each boy has a flower-garden, the cultivation of which through the summer is considered an agreeable amusement. One favorable result of this is a remarkable degree of health. For more than three years there has been no occasion to call a physician upon the Island on account of sickness. Any one visiting the Institution, would be impressed by the general appearance of vigor, the elasticity of frame, and the cheerfulness of countenance which characterize the whole school.

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To remove the outward sources of corruption now existing in society, every good man should be willing to labor. But, while good men are striving to remove the temptations which abound, much may also be done to protect the young who are at this moment fearfully exposed,—to enlighten their minds, and to aid them in forming virtuous habits, that they may finally go forth, clothed as in invincible armor, to struggle with the evils of the world, and become more than conquerors.

Let any one acquainted with the lanes and alleys of a city—with damp cellars, and darkened chambers, and smoky garrets—who has heard the language of obscenity and profanity—go to the beautiful Island upon which our Institution is situated; let him gaze over the expanding prospect, let him inhale the healthy breeze, let him pass through the garden and over the farm, let him enter the spacious building, with its well ventilated apartments and dining-hall, and school-room; let him see the boys at their [illegible] obedient, healthy, and cheerful, and he cannot fail to feel with irresistible force, the wisdom and practicability of the work in which we are engaged.

The grand purpose, as we have seen, is to open a home for the morally exposed, and we know not how any one interested in the preservation of order or the stability of government, who kindles with sympathy for the afflicted, or who would rescue the falling from perdition, can withhold his sympathy from this Christian asylum, or refuse to render it all the aid in his power.

There are now seventy boys under our care, but at present the yearly income of the Institution is so limited that the managers are constrained to refuse many applications, and they must continue to confine the benefits of the Institution to a limited number, until their means are increased. We sincerely hope that the friends of humanity will continue their liberality, and enable many to reap advantages which are now, for want of funds, restricted to a few.

Before closing this Report, we would acknowledge the liberal benefactions which have recently accrued to this Institution, by the bequests of the late Jacob Tidd and John Parker, Esquires, and some others. These new tokens of confidence in the usefulness of the Institution, are truly grateful to the hearts of the managers, and encourage them to persevere in the good work in which they are engaged. They fully believe that the means will yet be granted them of extending this excellent charity to the full completion of its original design.

In behalf of the Managers,
R. C. Waterston,
Benjamin A. Gould,
Moses Grant.'

Boston, March, 1845.

V. Righteousness before doctrine—two Sermons. By Rev. Wm. Ware, of West Cambridge.

The bearing of the first of these discourses, is indicated in the following eloquent passage at its conclusion.

'Oh, how can we help believing, that if in all the past ages of the church, Christians had only been content to forget and forego their peculiar doctrines, about which they have gathered with such interest, and had devoted themselves with all the time and strength, that would have thus been thrown upon their hands unemployed, to the moral causes of the world—to the promotion of moral interests, to the saving of men from their sins, to the establishing everywhere of missions of righteousness, to the setting on foot of institutions for the moral instruction and elevation of men—had the countless ministers of the word in all ages and all churches—had good men and true, in the exercise of their humane feelings,—had all these gathered themselves together, with the Good Samaritan's compassion for their fallen brethren—fallen in sin—shipwrecked in virtue—wandering and lost in the wilds of transgression—slaves to the passions which must destroy them, and applied the balm of Christ's spirit and life, to their wounds—had this been done, and their way of thinking and believing never been so much as named—who can doubt, had such been the course of Christians from the first, whether Christianity had stood higher to-day than it does now, whether it would have shone more gloriously in the eyes of men, whether it would have held a dearer place in human honor and love! I believe, if such had been the principles and the action of Christians, there never would have been such a thing as an infidel, from the first century to this; there never would have been a word lisped, nor a thought breathed derogatory to the honor and good name of Christianity,—all hearts, and all voices would have been hers, and everyhand raised in her defence; nay, there would have been needed then no defence—there would have been no enemies against whom to defend her.

Can we do a greater service, then, if what has been urged be true, than to try to raise virtue, Christian righteousness to its proper place in the regards of the Christian, especially in the regards of the Christian preacher and teacher, and to sink opinion, about which Christians have ever so widely differed, and so fiercely contended, to its due place of subordination. It is the false, exaggerated estimate set upon opinion to which we trace as its cause, the slow advance of Christianity. To this we trace, as its cause, the hard usage, the violences, the injuries which Christians have inflicted upon Christians when they have departed from the true faith, in the fatal belief that, by doing the least dishonor to the supposed genuine doctrine of Jesus they have committed a more serious offence against man and God, than if they had transgressed every particular law of the moral statute book. A greater, a better work, cannot be done than to break the spell of this fatal enchantment, by which the whole Christian world has so long been deluded. No greater service to Christianity can be performed, than to set free the powers and affections, now bound to, oftentimes the most barren or mischievous opinions, that they may be then devoted, in their omnipotence—for united they would be omnipotent—to the promotion of exclusively the great moral interests of mankind, to the preaching and establishing of Christian righteousness. Let all Christians, abandoning their slavery to doctrine, join hands and hearts for virtue, for holiness, and our rejoicing eyes would soon behold a new heaven and a new earth; and the prayer of Christ would be fulfilled, 'that they all may be one, as we are one.'

The second discourse, aims to impress the thus expressed.

'It appears to me that there can be no more urgent duty at the present day than this, to break down the spirit of sectarianism—to assail it as the great and prominent evil, as the Anti-Christ, which must be slain before the true Christ can come and reign. The spirit of sectarianism is a spirit of hatred—alienation—disunion. What communion has this with the spirit of Christ? If, as some contend, this sectarian effort, these sectarian principles, these sectarian movements, are essential to the life and progress of Christianity, then the spirit of Christ is not—for they are the opposites of each other. The spirit of Christianity is broad and liberal—this is narrow and exclusive. The spirit of Christianity is a spirit of love and harmony, this of hatred and discord. The spirit of Christianity is the spirit of Jesus himself, this of sectarianism is that of the disciples who would call down fire from heaven to consume those who would not receive them.'

All must be glad to have such views, as the above, illustrated by one whose high literary authority enforced by his personal influence, and the possession of a refined and justly appreciated character—He pleads the paramount claims of righteousness over doctrine with an earnest spirit and every sound mind responds to the ples.

The only suggestion we would make, connected with these discourses, is, that our churches have be built, our congregations gathered, and our ministers educated, settled, and maintained to serve righteousness, not on their own authority, but *on the authority of God himself*, as conveyed through Christ, as his chosen, appointed, peculiar, pre-eminent, and authenticated messenger and word. For this, they have reared their pulpits, and to this they have a right to hold the sacred.

VI. "The Monthly Religious Magazine," April, 1845.

This valuable work is edited by Rev. F. D. Huntington—It is as it professes to be strictly Unitarian in its doctrine and Catholic spirit—each number contains a sermon from some minister of the denomination, a variety of short articles, and much religious intelligence—we concur heartily in the praise bestowed upon it by our correspondent, and shall reserve room, on our [illegible] as soon as possible, for the story he requested us to copy—

For the Register.

Mr. Editor: I am so much impressed by a paper in the last number of the *Monthly Religious Magazine*, as presenting an illustration of the power of religion, that I could not restrain my curiosity to know if the circumstances of the story were drawn from real life. Upon inquiring I found that the writer has given "a literal statement of facts. 'Old Hutty' is real flesh and blood, not without spirit, and may be daily seen in her condition of poverty, in an alley of this city." The story to which I allude is fittingly entitled "Humble Heroism," and as I believe your readers would be gratified and benefitted by its perusal, will you allow me to suggest that it be copied into the Register!

May I take advantage of this oppotunity to commend to a wider circulation "the little Monthly!" Its editor deserves large encouragement. It would be difficult, I think, to prepare a better number of a magazine of this kind than that which has just appeared. G.

April, 1845.

BENEVOLENT FRATERNITY OF CHURCHES.

At the seventeenth anniversary meeting of this association many interesting addresses were made which we should be pleased to present in full to our readers—but we must confine ourselves to brief extracts illustrative of the character of the institution at the tone of the meeting—

Judge Rogers moved the acceptance of the report, and in the course of his remarks said—

'The population of the city has doubled within the last seventeen years, and is now increasing faster than it did during any part of that time. We cannot stand still, but must keep pace with the increasing numbers and wants of the poor.

Persons sometimes speak, as if in our ministry to the poor we were doing something new, and sometimes, as if we were doing more than the Church had ever done before. This ministry is as old as Christianity,—we are merely doing an old thing in a new way. When John sent two of his scipies to our Saviour to inquire 'art thou he that should come, or do we look for another' the answer was, 'go and shew John what you see and hear,—the blind receive their sight and the lame walk, the lepers are cleansed, he deaf hear, the dead are raised, and the poor have the gospel preached unto them.' Our Saviour does not speak of it merely as a duty, which he commanded, but as an evidence, equal with the miracles, of his divine mission,—as a very test, by which John was to decide that he Messiah had truly come, that a revelation was made to man and that he was that Messiah.

We are told that immediately after our Saviour's death, the Church had all things in common. We are not to understand by this, as some imagine, that Christians established an Agrarian law among themselves,—that they divided their property equally among them,—that the object was to equalize property and that all should be equally rich. They were engaged in a great work and the whole property was barely sufficient to carry it on. They received nothing back, but a bare support; the remainder was not divided among them, but expended in helping the poor and suporting the preaching of the gospel to those, to whom it could not have been preached if this had not been done. The apostles kept the funds, and when it was found that they could not press the word and also 'serve tables,'—that from their inability to oversee the distribution, the widows of the Hebrews received more than the widows of the Greeks, *the* seven deacons were chosen to manage *the fund* for the poor. Thus the early Church devoted their whole property to this work, until they had so increased in numbers and property, that the whole was no longer necessary. What has been done in any succeeding age like this!

And when the Church had corrupted itself and a part of it became the Roman Catholic Church, whatever faults we may lay to its charge, we cannot, even in the darkest days, charge it with neglect of the temporal necessities, or what it believed it to be the spiritual wants of the poor. In England, a part of the income of the churches was in ancient times devoted to the support of the poor, but a great part of the poor were maintained by the monasteries and religious houses.'

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'We put it home then to every individual Christian, that he ought to contribute to the ministry something like what the Christians in all ages of the Church have contributed to it. And we put it home to each church, that it ought to contribute an amount at least equal to the taxes on the pews in its galleries. And even then it will do less in proportion to its means, than our churches did an hundred years ago; instead of doing more than our fathers did for the great work. This ministry, eighteen hundred years ago, was the evidence and test that Christ had come and was living and acting in the world; and if less is done for it now, to precisely the same extent, the test has become more doubtful, and the evidence is diminished, that he is living and acting among us now.

Rev. James F. Clarke then spoke of the ministry at large.

If, as I trust we shall always do, we send ministers to the poor, not as being *poor* men, but as being *men*; not in the spirit of a condescending charity, but with the earnest sympathy of brothers for brethren; not excusing ourselves from our personal duties of intercourse and fellowship, but making this ministry the means of *increasing* that intercourse among all classes and ranks in society,—if we support the ministry-at-large thus, it will do much good. But if, becuse we give money to support the ministry-at-large, we think we have no further duty toward those who attend upon it, and thus the ministry-at-large makes the gulf wider between the different classes instead of bridging it across; if we, while sitting in our pews here, talk patronisingly of the poor, as though belonging to an other order of beings to whom another gospel is to be sent, than what *we* receive; then the ministry-at-large may do harm. This is a danger to be spoken of, because it is a real danger. Let us feel the true equality and bro-

hood of men with men. Let us feel that sin is sin, whether it sits on cushioned seats in costly churches, or on bare boards in humble chaples. Let us feel that piety is one and the same, whether its voice ascends blended with the mellow notes of the organ, or in the hymn of praise bursting from the heart, with no artificial accompaniment. For myself, I hope to see the day when all our churches shall be churches for the poor; when the rich and poor shall meet together in freedom and perfect equality.

Mr. Grant after presenting in a striking aspect the evils of intemperance still existing in this city, and after showing the importance and tracing the beneficent bearing of the ministry to the poor in reducing this evil, urged its claims for still more effectual support.

'We want an increase of the means now in operation for the moral improvement of the poor. It is a cause for encouragement that all denominations of the professed disciples of 'Him who went about doing good' are engaged in the effort. The Fraternity of Churches represented here, possess great wealth and influence, and it is a serious question for them to consider, the consequent responsibility devolving upon them. They have done much, but more remains to be done, and this is a fit occasion for all to consider their individual responsibility in saving the souls and bodies of their fellow creatures from suffering.'

Hon. J. C. Park, in the course of an interesting speech brought forward the following most serious and important consideration—

'But he rose more particularly to call the attention of those present to those who were in a measure beyond the access of the chapel teacher or the minister-at-large. He referred to the host of young men who come into our large cities, from the country. They had been educated thus far, away from the temptations of the city. They had received the moral culture of a parent's fond instructions; they had received the religious principles instilled into their minds in the village church and Sunday School,—and at length had been entrusted by their parents to the care of some merchant, tradesman, or master mechanic, believing in confidence that it was no legal fiction but a sweet reality that the employer was to stand *in the place of a parent*.

His attention had been powerfully called to this subject by an incident in his profession. A young man thus from the country had been but a few months in this city, employed in an eminent mercantile house, and boarding at a private boarding house, which had no charm of home about it, and having fallen in with bad associates, was arrested and arrainged at the criminal bar of his country. Mr. P. had summoned his master as a witness to his previous good character, in hopes of a mitigated punishment; and after the usual answers, the judge, (now no longer upon the bench, to which he was indeed an ornament,) turned to the master and asked him, 'He was at the store when you came down in the morning? He was there till two? Again in the afternoon, until you returned home?' 'Yes.' 'Do you know where he spent his evenings? Did he visit your family? Did you advise him to join any literary or scientific association? Do you know where he worshipped on the Sabbath? Did you offer him a seat?' And when the amazed employer exclaimed, he had never thought of these things,—they were not customary,—the indignant magistrate replied,—'Some of the blame lies at your door, as the cause of this unfortunate young man's estrangement from virtue.'

While narrating this incident to a class of young men who had met with Mr. P. for some months at the Warren Street Chapel, on a Sabbath hour, he had inquired of them each how they had spent the evenings of the week, and had found and commented upon this fact, that those who had spent the most of their evenings at home, in the bosom of their families, had spent their other evenings in the best pursuits. Upon this occasion, one of the young gentlemen *had replied, 'But, sir, we have no homes,* our boarding houses are not homes.'

What a responsibility then is assumed by employers! What duties do they daily neglect! The father who has daily watched the expanding character of his son, the mother who has prayed at the cradle-side of her little one, that he might bring honor to her instructions, when she is old and infirm; both have trusted to another's care the richest treasure which a beneficent God has given them,—the purity of an immortal soul.

Let then the alarm be sounded. Let the employers of this city be awakened to their tremendous responsibility. Let them think what answer they can give a heart-broken mother who demands of them to preserve the unsoiled leaf in its freshness and purity. Let us, one and all, by our personal care, by urging others to their duty in this particular, save our city from becoming the sink of pollution, which too many of our sister cities have become.'

Rev. C. F. Barnard also addressed the meeting—as we have not room for his remarks here, and as we wish to present them entire, they will be reserved to a future paper.

For the Register.

COLONIZATION OFFICE,
Boston, April 10, 1845.

At a meeting of the Board of Managers of the Massachusetts Colonization Society, held at this office last evening, it was,

Resolved, That the thanks of this Society, and of all the friends of freedom and Christian civilization, are due to the Hon Daniel Waldo, of Worcester, and his sisters, for their munificent donation of TWO THOUSAND DOLLARS, for the purchase of territory in Africa; and that their example deserves the serious consideration of all to whom Divine Providence has entrusted the ability to give liberally.

Attest, JOSEPH TRACY, Sec.

The circumstances of this donation are as follows:—Last summer, a gentleman in New York proposed to give one thousand dollars for the purchase of territory in Liberia, when fourteen other subscriptions to the same amount should be obtained. At the time of the annual meeting of the American Colonization Society in Washington, in January last, the amount pledged was $4,500; of which $2,000 were from the donors above mentioned, and $500 from a gentleman in Hampshire county. During the meeting at Washington, the affairs of Liberia underwent a very thorough examination; in the course of which, it appeared that the interests of that Commonwealth might be seriously endangered, unless some important purchases could be made sooner than we could reasonably expect the subscription of $15,000 to be filled up.

The Board of Directors therefore resolved to lay the facts in the case before the subscribers, in the hope that they would advance the amount of their subscriptions in season to meet the emergency. The first result may be learned from the resolution at the head of these remarks.—A letter received on Monday, informs me, that the subscription of $500 from Hampshire County will be paid with the same generous promptness, and from a letter received this morning, I learn that five additional subscriptions of one thousand dollars each, have lately been obtained; so that there is a very encouraging prospect of soon obtaining the whole amount.

J. T.

*** The installation of Rev. Claudius Bradford, as Pastor of the First Congregational Society in Bridgewater, will take place on Wednesday, the 7th of May. Services to commence at 1 o'clock, P. M. Sermon, by Rev. Ephraim Peabody, of New Bedford.

CABOTVILLE. We understand that Rev. Crawford Nightingale, has been invited to take the pastoral charge of the Unitarian Congregational Society in Cabotville.

ANNIVERSARY CELEBRATION.

The anniversary celebration of the South Congregational Sunday School, was observed in the Church of that Society on Sunday afternoon, April 13th. The School was assembled in the centre aisles, and made a full and gratifying appearance in numbers and behavior. The following were the exercises of the occasion, the hymns being sung entirely by the pupils. Voluntary: Selections from Scriptures: Prayer: Original Hymn, by Francis Brown: Address to Children, by William H. Brooks: Original Hymn, by Lewis G. Pray: Address to Parents, by William J. Jarvis: Original Hymn, by William H. Brooks: Address to Teachers, by Rev. F. D. Huntington, Original Hymn, by Rev. F. D. Huntington.

Father, shed thy Spirit here;
Raise our thoughts to thy bright throne;
Scatter every doubt and fear,
Make us every one thine own;
From all weakness set us free,
Pride, and sense, and vanity.

God, who led young Joseph's way,
Guard with innocence our days!
God, who heard young Samuel pray,
Teach our lips to breathe thy praise!
God, who lov'st the sinless heart,
Give us Mary's better part!

Cast away our base desires;
Self, and its false will, dethrone;
Kindle faith's most sacred fires,
Make us brave for truth alone,—
Followers of thy perfect Son,
Christ, the blameless, spotless one!

Save us from temptation's sway,
Keep us pure as morning air;
Wayward let us never stray;
Heavenward may we lift our prayer,
Trustful tell our wants to Thee,
Thy meek children always be.

Warn us by thy thunder-voice,
Wake us by thy heavenly light;
Prompt us to the nobler choice,
Clear our clouded earthly sight;
Open these sense-covered eyes,
On the soul's deep mysteries.

We would see Thee everywhere,—
In the sky, the sea, the flower;
In the daylight's dazzling glare,
In the evening's starlit hour,
All that's felt, and seen, and heard,
In thy gospel's glorious Word.

Gentle, patient tempers give,
Hearts by others' sufferings moved;
Teach us how like him to live,
Who his foes and slanderers loved;
One with him and all mankind,
May we love's great secret find.

Parents, teachers, children, all,
Bound to one immortal home,
Never let thy pilgrims fall,
Nor in desert darkness roam;
Bring us with unfaltering feet,
Where the happy spirits meet!

To the land of peaceful streams,
To sweet fields of holy rest,
Where no fading sunset beams
Vanish down the darkening West,
To unchanging light above
Safely lead us, God of Love!

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

A correspondent of the 'New York Messenger,' writing from New Orleans, gives an interesting account of Mr. Clapp, the Unitarian preacher of that city. He attended his Church, which was literally crammed, as he says it always is. He describes him as 'a remarkable man, easy, yet earnest, and sometimes vehement in his style; there is a pathos in his voice, and a poetry in his expression, that thrills and delights every one that hears him. He preaches entirely extempore, and seems never at a loss for matter—cogent and powerful matter. He is much liked, both for his talents and integrity, and the benevolence and fearlessness of his character.'

The last 'Christian Watchman' of this city contains a long article, from a correspondent, endeavoring to persuade the Baptists to join in the political action necessary to obtain a majority of the Board of Overseers, who would do what they could to give Harvard College to the Orthodox. We shall reprint this article, together with a request from a correspondent to that effect, in our next number.

There has been a public discussion in the 'Second Advent Tabernacle' in Cincinnati, on the subject of universal salvation, between Dr. Rice, Presbyterian, and Mr. Pingree, Universalist.

The last 'Christian Witness and Church Advocate' contains an interesting and full memoir of the late Dr. Milnor, of New York.

The 'New York Evangelist' is interesting itself very much in the case of Laura Bridgman, and is quite distressed because Dr. Howe does not communicate to her the doctrine of atonement. It will be a pity if the benevolent as well as literary institutions of the country are to be discountenanced, unless they are conducted by a Calvinistic administration.

The 'New York Observer' contains a tribute to the memory of the late Dr. Sewall of Washington, whom it characterizes 'as truly great in goodness—in an enlarged benevolence—in his conceptions of his favorite science—in communion with God.'

'The Presbyterian,' in Philadelphia, mentions a curious instance of unfair dealing practiced upon it. With a view, as it states, 'to excite to more earnest prayer,' it published a collection of extracts from Episcopal, Methodist, and Baptist papers, complaining of the decline of religion in their several communions, which it accompanied with remarks of its own, expressive of the same sentiments in reference to the Presbyterian Church. Hereupon the 'Calendar,' a High-Church Episcopal paper, copied the remarks of the Presbyterian, with the extracts relating to the Methodist and Baptist denominations, but *omitting what related to the Episcopalians*, and tauntingly adduced the article thus mutilated, as evidence by confession, of *'the state of the sects!'*

In the 'Christian Observer' of Philadelphia, and the 'Episcopal Banner' the questions of presbyterianism, and Episcopacy are giving rise to a lively and warm discussion. We find in the Orthodox papers of the Middle States, considerable excitement respecting Professor Bush's publications. He has some defenders, but many are alarmed and say that 'he *must be stopped*.'

It seems that a party has risen up in the Lutheran Church, in Germany and in this country, corresponding to the Puseyites in the Episcopal Church, insisting upon the strictest observance of forms as absolutely essential, and adopting the highest tone of exclusive authority. 'We cannot,' say they 'call the Reformed, the Church, or even a part of the Church of Christ, for they lack the marks of the Christian Church, the purity of the sacraments and unity in doctine; neither, can we call them a sister Church. The Lutheran Church is the only true Church in our times, she alone has the pure sacraments and unity of doctrine.' Upon this the 'Lutheran Observer' justly remarks 'what arrant nonsense—outrageous folly, and abominable proscription, partaking precisely of the narrowest spirit of Romanism in the darkest ages! And yet, to disseminate such stuff, and, by so doing, perpetuate strife and contention in the Lutheran Church in the United States, is the object for which some few of our ministers in this country, and their transatlantic ultra co-laborators, are now straining every nerve and employing every disposable resource!'

Upon the whole, it is quite evident, that the imposition of creeds, and the organization of sectarian authority, are of no avail in preventing differences and divisions. The elementary diversities, and the passions of human nature, will still be developed, and have their way. The extreme speculations of some among us, and the discussions and dissensions to which they give rise, are cited by the various sects as fatal consequences which have flowed from our having no creed, but, at this very moment, notwithstanding their creeds, and their systems of government and oversight, there is as much, if not more, division and altercation in all the sects, than among Liberal Christians. Puseyism, in Episcopacy, is but a particular form of a disturbing and alarming evil which is convulsing all denominations. Power is struggling to enforce uniformity; reason, nature, and truth are struggling against its restraints, and impositions, and pretensions.

A correspondent of the Salem Register, has given a very interesting account of the Inauguration of President Hitchcock, in Amherst College. We entirely sympathise with the writer, in the satisfaction with which he regards the occasion. President Hitchcock is eminently qualified for the important station he occupies. The inauguration took place on the 15th instant. The writer says 'in the forenoon he was installed as Pastor of the Church in the College—an office, I may remark, not lightly regarded, by any, who have a just view of the appropriate end of a liberal education.' In the course of the ceremonies in the afternoon, the new President delivered an Address of which the following, among other things, is said 'the speaker maintained that the true end at which we should aim,' in education, 'is to render science and literature subservient to Christianity.' We are pleased that President Hitchcock, and his eloquent reporter, thus bear their testimony in opposition to the principle contended for in the recent movement against Harvard College. It is said that the College ought not to be under the influence and control of any one particular sect. Every body can see that this is equivalent to saying that it ought to be under no religious influence whatever. Some sect or description of Christians or other must manage it. To say, that, because it is the College of the whole people, therefore, the Unitarians must not control it, carries with it, the conclusion, that neither must Trinitarians control it. All religious opinions stand on a level. The principle that excludes one, must necessarily exclude all, and the result is, that those, among the Orthodox sects, who join in the attempt to drive the Trinitarians from the control of Harvard College, on the charge of their being a sect, are really pursuing a course nothing better or different, from that—against which they have all cried out so loudly, and, with such good reason—of the late Stephen Girard.

WEEKLY INTELLIGENCE.

SECULAR SUMMARY.

In our last we briefly noticed the arrival of the Great Western in New York bringing dates to the 28th of March. From a more leisurely review of the foreign extracts in the newspapers, we find but little to add. Baron Gurney, and Lord Wynford, the latter Chief Justice of the Common Pleas, have died. Great interest is taken in England relative to the Texas annexation question. It is occasioning a very strong and earnest renewal of the public excitement on the slavery question. But little appeared up to the dates of the Great Western, to have been extracted from the ministers in reference to the views and purposes of the Government on the subjects of Texas or Oregon. The tone of the journals is quite serious and warm concerning the proceedings and designs of our Government, and it is evident that what has been done, and is threatened by us, is regarded by them with the strongest disapprobation and with indignant sensibility.

The Governments of Continental Europe are finding as much as they can well attend to, in keeping themselves in peace and quiet. The 'Swiss Diet' are deeply involved in difficulties relating to the Jesuits, and it is proposed to expell all of that character from the Cantons.

They are discussing in France the plan of a combined blockade of the coast of Africa, as a substitute for the right of mutual search, which is not granted by the United States.

A tremendous explosion of a marine battery took place in Algiers, in which 86 were killed, and 20 wounded.

A great meeting, Vice President Dallas presiding, was held in Philadelphia, for the relief of Pittsburg.

The Pennsylvania Legislature has made provision for the August dividend to its public creditors.

Active measures have been commenced to carry into effect the proposed Railroad from Lexington to West Cambridge.

The accounts from Texas to April 3d, are quite contradictory in reference to the real wishes of the people on the subject of annexation.

A return of the total annual value of real property throughout England and Wales has been made, in pursuance of an act of Parliament, as the basis of the income tax. The period is the year ending in April 1843. The grand total of annual value of real property amounts to nearly 430,000,000 dollars—of this about half, or over 200,000,000 was the annual value of lands. Houses nearly 180,000,000. Canals about 6,000,000. Railroads about 12,000,000. Mines about 9,500,000 Iron Works about 2,000,000. Of Scotland the grand total was somewhat over 47,000. Lands nearly 28,000,000. Houses 14,500,000. Canals 340,000. Railroads 900,000. Mines nearly 900,000. Iron Works over 700,000. The annual value of fisheries in England and Wales is not much more than 50,000 dollars. In Scotland it is 240,000.

The Stockholders of the Eastern Railroad have accepted the act authorising them to build a branch road to Gloucester. The work will be immediately commenced, and when finished, the public will have a cheap, rapid, and agreeable access to the beautiful scenery, invigorating sea-breezes, and pleasant society, of Cape Ann.

Lewis Sanders is appointed by President Polk Navy Agent for the State of Kentucky, in place of James Hamilton removed. Daniel Pierce, Naval Store Keeper at Portsmouth in place of Charles W. Cutter removed. J. F. H. Claiborne, Live Oak Agent for Louisianin, in place of A. G. Southall removed.

The State of Missouri embraces within its limits mines of lead, of copper, and of iron—also granite, limestone, and sand—all the materials for glass manufactories, and for potteries, and inexhaustible coal fields.

There are valuable slate quarries at Barnard and Brownsville in Maine. The actual cost of this slate, which is equal to any imported, as transported, by way of Bangor, is eleven dollars and a quarter a ton, delivered in Boston.

Meetings for the relief of the Pittsburg sufferers continue to be held in all the principal cities. In Boston Mr. Davis the Mayor presided and, together with Col. Winthrop, eloquently addressed the assembly. A large Committee was appointed to collect contributions. The Stock and Exchange Board of New York have contributed 500 dollars.

It is stated that the daily supply of water, for the city of London, is equal to a lake of fifty acres of the depth of three feet.

In the course of two weeks upwards of sixteen hundred hogsheads of Western tobacco were brought into Baltimore by the Susquehannah railroad. In one week 725,000 pounds of Western bacon.

George Washington Jones, of Tennesee, has been appointed Surveyor General of Wisconsin, Iowa, &c., and in place of James Wilson of New Hampshire, removed.

The steamship Caledonia arrived in Boston on Monday 21st, at midnight, with 134 passengers, in sixteen days and a half from Liverpool, having been detained one day by the Government in order to bring over the report of a debate in Parliament on the Oregon question.

The ministry have, in answer to calls, declared a deliberate determination to resist by force the assumption by our Government of that territory.—This declaration was received by a general outbreak of cheers from all parts of the House of Commons, and is seconded by the spirit of the nation. The announcement by President Polk that our government and people have made up their minds to take possession, at any rate, while a negociation is actually pending at Washington, is thought to be such a procedure as to demand of the British ministry the attitude they have taken. It appears, then, that our Government must either recede from its pretensions and lower its tone, or take the responsibility of involving us, after thirty years of peace, at this age of the world, and in the present prosperous and enviable condition of this country, in a barbarous and horrible war with Great Britain.

While the arts of peace are pouring into the lap of the nations blessings such as no period of history has witnessed, and mankind are just experiencing the happiness and dignity of relief from the oppressive burdens and woes accumulated by former wars, how awful will be the account which those rulers and parties will be required to render, who, without provocation, and from base motives, of personal or national aggrandisement, by acts of aggression, plunge the people into the miseries and ruin of war.

It is melancholy to find such a blind and vulgar spirit prevailing against the interests of mankind, the lights of civilization, and the spirit of Christianity.

In this country our politicians throw the blame upon the people and justify themselves for pursuing a warlike policy by referring to popular elections. Absolute monarchies naturally favor war because they know that it tends to crush the people whose hard earnings are extorted by its iron hard, whose blood is shed at its murderous shrine, and who are trampled, as it passes, into poverty, weakness and helpless bondage.

What must be thought of the madness and folly of the world to see France spending untold millions to fortify Paris, the Duke of Wellington occupying his last days in contriving a plan to fortify London, the treasures of the civilized and Christian nations expended in accumulating implements of destruction, and the industrious, enterprising, peaceful, free, and happy people of the United States clamoring for a war.

But the people of all parties, however much some of them may have seemed to court and provoke it, when it comes to a serious pass will be found to understand their own interests and rights too well to sanction it. The government must carry them unharmed by the danger they have created, or will be held to a fearful responsibility.

It appears from the latest Mexican accounts that Santa Anna had not been brought to trial. His written defence addressed to the grand jury, is represented as bold and unshrinking in its tone, amounting almost to a haughty defiance, and it is inferred from this that he must be backed by some secret support, and have some yet undeveloped source of strength and power.

Immediately on the reception of the intelligence of the passage of the Annexation Resolves, by our Senate, a British frigate sailed from Vera Cruz to Galveston, and on the 21st of March the Chamber of Deputies entertained resolutions of a warlike tendency against this country, closing the ports of Mexico against our vessels, and terminating the existing treaties between the two republics.

General Mosqerra has been elected to the Presidency of the New Grenada by a majority of three electoral votes.

W. H. Styles, of Georgia, is appointed Charge d' Affaires to the court of Austria, in place of Daniel Jennifer, removed. A. Davezac, Charge d' Affaires to the Hague.

The United States ship Vandalia has put into Norfolk with a crew sick of yellow fever. Lieutenants George Mason Hooe, and James M. Lockhart, Surgeon D. S. Green, Purser Robert S. Moore, carpenter John Overman, and sailmaker Samuel Crow, have died.

Hon. Gilbert Leonard, for many years Judge of the parish of Plaquemines, in Louisiana, has died of a wound received in a duel.

Nearly half of the town of London, in Canada West, was consumed on the 13th instant, the fire covering an area of about thirty acres.

The Oswego Advocate gives an account of an experimental trip by a splendid iron steamer, in the revenue service, named the 'Jefferson,' built at that port. She is a temperance ship, under the command of Captain Howard.

The value of the exports from the port of New York, from the 1st to the 17th of April, inclusive, was $1,629,702,26.

Hon. Samuel Williston, of Easthampton, Mass., has given $20,00 to Amherst College, to endow a Professorship of Rhetoric and Oratory.

The anti-Rent disturbances still continue in the portion of the State of New York which has for some time been the scene of the infection.

It is stated that England, France, and Brazil have united in demanding a cessation of hostilities between Buenos Ayres and Montevideo.

The Mexican Minister of Foreign Affairs has signified to our Minister, Mr. Shannon, that diplomatic relations between the two countries is suspended.

There was a destructive fire in Roxbury on Wednesday afternoon, April 23d. Webber's cordage factory with a steam engine, a store house of the Patent Leather Company, and several small dwelling houses, were destroyed. Two women jumped from the second story window, the fire extending so rapidly that there was no time for ladders to be procured. One of the women had her child in her arms. The child was killed, the mother badly injured by the leap.

The Board of Brokers in Boston have subscribed 250 dollars for the relief of the Pittsburg sufferers, and the Boston Committee have sent on 500,00 dollars, in advance of the contribution they are proceeding to collect.

The population of Lower Canada is 693,649; of these 518,565 are of French origin, and 85,075 of British,—11,886 are natives of England, 44,012 of Ireland, 13,341 of Scotland, 11,943 of the United States, and 2,893 of the Continent of Europe.

CAPTAIN JOSIAH STURGIS. The uses to which the vessels in the Revenue service are put, in relieving distress and rescuing from danger, within the districts allotted them, are among the most beneficent operations of Government. Where a commander in this service is actuated by such true benevolence, zeal, and courage, as Captain Sturgis has exhibited, he deserves the gratitude of the people, and public testimonials of approbation like the following.

'It gives us pleasure to record an act of 'honor conferred,' when we find it bestowed upon one who has done so much towards alleviating the distresses of those that 'go down to the sea in ships.' Capt. Josiah Sturgis, the worthy and highly respected officer of the revenue service has been chosen an honorary member of the Massachusetts Humane Society. On reference to the list, we find that this is the first instance of a person being chosen as an *honorary* member, belonging to this city. Such laurels do not cover the brow of every officer, and the Captain may well feel honored. [Boston Evening Gazette.

☞ NOTICE. The Middlesex North Association are hereby notified of their next meeting, at the house of Rev Mr Babbidge, in Pepperell, on the First Wednesday in May, the 7th inst., at 10 o'clock, A. M.
ap26 JOS. C. SMITH, Scribe.

☞ NOTICE TO AUXILIARY ASSOCIATIONS. Associations auxiliary to the American Unitarian Association, are requested to make their annual payments to the Treasurer, Henry P. Fairbanks, Esq. corner of Milk and Kilby streets, on or before the 20th of May, as his Report will be made out at that time.

Agents of Auxiliaries who have been at any expense in the transportation of the Tracts, will deduct the amount from the funds when collected.

C. BRIGGS,
ap26 4w General Sec. A. U. A.

☞ TEMPERANCE MEETING. Rev. T. P. Hunt and F. W. Kellogg, will deliver Addresses on Total Abstinence on Sabbath Evening next, at seven o'clock, in the Tremont Temple. Good music by a select choir. Admittance 6¼ cts. in aid of the cause.

MOSES GRANT, Pres. B. T. A. S.
F. R. WOODWARD, Sec. ap26

☞ MAY DAY BREAKFAST AND FAIR.—The Ladies of the Rev Mr Putnam's Society in Roxbury intend holding a May Day Fair at the spacious room in the Factory owned by Sam'l Perkins, Esq., on Washington street. There will be a Band of Music to enliven the scene, during the day and evening, and a May Pole erected for the children. The object of this Fair is to raise funds for the erection of churches in the West, and other charitable objects, and from the success of their last years' efforts, they trust that a generous public will cheerfully second this benevolent movement. ap26

☞ TO THE FRIENDS OF THE BIBLE IN MIDDLESEX COUNTY. A Meeting will be held at Concord, in the Church of the Rev Mr Frost, on Wednesday, the 30th inst. at eleven o'clock, A. M., for the purpose of forming a Bible County Society, auxiliary to the American Bible Society. All persons friendly to the distribution of the Scriptures are respectfully invited to attend. ap19

MARRIAGES.

In this city, by Rev Mr Gray, Mr Benjamin Russell to Miss Eliza Ann Dodge.

On Tuesday evening, by Rev Dr Lowell, Mr Charles L. Pitts to Miss Elizabeth Messer.

In Newburyport, Mr George Lambert of Cambridge to Miss Sarah K. Whipple, of N.

In Haverhill, Mr Wm P. Richardson, to Miss Julia Ann Godkin.

In Sterling, April 10, by Rev Mr Cunningham, Mr John Farmer to Miss Martha P. Dean, both of Leominster; 20th, by the same, Mr Solon Bailey to Miss Jane E Grant.

In Millbury, by Rev Mr Buckingham, Mr Davis Thayer of Worcester, to Miss Sarah Grout.

In Boylston, April 22d, by Rev Joseph Allen, Mr Charles D. Howe to Miss Caroline M Ball.

In New York, 17th inst, by Rev Dr Dewey, George T Lyman, Esq. of Boston, to Miss Sally, daughter of J. W. Otis, of N. Y.

DEATHS.

In this city, on Wednesday morning, John W, only child of the late John C. Furness, Esq. 16.

On Saturday evening, Mr Jonathan A. Richards, 48.

On Sunday morning, Mr George Spear, after a short illness, 24.

In Concord, 19th inst, Mrs Sally, widow of the late Daniel Stone, of Framingham, 75.

In Washington, D. C, Hon Richard Cutts, 74. He was a graduate of Harvard College, class of 1790.

CRUDEN'S CONDENSED CONCORDANCE; SECOND EDITION. A Complete Concordance to the Holy Scriptures by Alexander Cruden, A. M.—A new edition, condensed, with an Introduction by Rev. David King, D. D.

☞ Cheap edition, boards $1,25, sheep $1,50;—fine edition, cloth $2,00, sheep extra $2,25.

From the Rev. Baron Stow.

'I have examined Cruden's Condensed Concordance, and am happy in expressing my conviction, that by publishing the work, you have rendered to biblical students an important service. In fulness and accuracy, it far exceeds any other work of its kind with which I am acquainted. Teachers in Sabbath schools and Bible classes, as well as ministers of the gospel, will find it an invaluable guide in the search for the treasures of the Divine word.'

From the Rev. William Jenks, D. D.

'I am free to express a favorable opinion of its design and execution.

OPINIONS OF THE PRESS.

'We are happy to introduce this volume to our readers; and thank the publishers for providing so invaluable a work, at so reasonable a price. It will be worth the best effort of the Sabbath school teachers, and larger pupils, to make this a part, and, next to the Bible itself, the best part of their apparatus for preparing themselves for their Sabbath recitations. The condensation effected on this edition, leaves the book even more perspicuous, and a reader help than before.' [Christian Mirror.

'This edition of Cruden's celebrated work is somewhat re-arranged and condensed. These changes probably do not impair the value of the work, either to the minister or the private servant of God's word: while they reduce its bulk so as to bring it to a low price. [N. Y. Evangelist.

Ministers and students in theology will avail themselves of an indispensable book of reference, furnished them in a style of so much beauty and compactness, at so low a price. To the Sabbath School teacher, a good concordance is as necessary as to a pastor.' [New York Observer.

'Cruden's Concordance has stood for more than a century, not only unrivalled but unapproached in the department of biblical learning to which it belongs.—The work has lost nothing of its value from being condensed, as we find it, in the present edition.' [Albany Religious Spectator.

The present edition, in being relieved of some things which contributed to render all former ones unnecessarily cumberous without adding to the substantial value of the work, becomes an exceedingly cheap book.' [Albany Argus.

'G. K. & L. are doing the American ministry and church a great service by the publication of this invaluable work, at a price which brings it within the reach of all. We cannot see but it is, in all points, as valuable a book of reference, for ministers and Bible students, as the old edition.' [Christian Reflector.

'All in the incomparable work of Cruden that is essential to a concordance, is presented in a volume much reduced both in size and price.' [Chris. Watchman.

'The most full and correct Concordance of the Scriptures ever published in the English language is the great work of Alexander Cruden. The new condensed and cheap work prepared from the voluminous and costly one of Cruden, opportunely fills a chasm in our biblical literature. The work has been examined critically by several ministers and others, and pronounced complete and accurate.' [Baptist Record.

Published by GOULD, KENDALL & LINCOLN, 59 Washington street. 4w ap26

MANUALS FOR SABBATH SCHOOLS, Livermore's Commentary, 2 vols, 12mo.
Livermore's Commentary on Acts, 12mo.
Nichols' Natural Theology, 3d ed. plates, 12mo.
Hints to Sunday School Teachers, 18mo.
Ministry of Christ, 2d ed. 18mo.
Child' Duties and Devotions, 18mo.
Fox's Sunday School Prayer Book, 18mo.
Walker's Service Book, 18mo.
Allen's Questions, 3 parts, 18mo.
Scripture Truths, 18 mo, 2d edition.
Fox's History of the Reformation, 18mo.
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Peabody's Sunday School Hymn Book, 18mo.
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Ware's Life of the Saviour, 18mo.
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Channing's Catechism.
Worcester Association do.
Carpenter's Catechism.
Brock's Prayers, 18th edition, 12mo.
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Devotional Exercises, 2d ed., with additions, by J. T. Buckingham, 18mo, &c. &c. &c.

The above for sale by the dozen or single copy, by JAMES MUNROE & CO., No. 134 Washington, opposite School street.

*** J. M. & Co. are now receiving from the New York and Philadelphia auction sales, a large assortment of Juvenile Works for Sabbath School Libraries, which will be furnished at from 20 to 33½ per cent discount from trade prices. ap26.

ONE THOUSAND NEW VOLUMES, Just received by BENJ. H. GREENE, 124 Washington street, a very large supply of Books for Sunday School and Juvenile Libraries. In addition to his usual supply, about one thousand volumes have just been received from New York and Philadelphia, comprising a very choice collection, and all selected with a view to furnishing Libraries the present season.

At the above store are published the principal Manuals used in our Sunday Schools.

Clergymen and others are particularly invited to examine the above Books, and any orders will be punctually attended to, and every accommodation will be given.

Sunday School Depository, 124 Washington, corner Water street. ap26

BOARD AND INSTRUCTION. A clergyman in the country wishes to receive into his family, for board and instruction, four or five young ladies, from 12 to 14 years of age. His residence is in a pleasant and healthy location, about twenty miles from Boston, and having daily communication with the city by stage and railroad. Instruction in the school will be given by a young lady, recently a member of the Normal School at West Newton.

TERMS—for board and instruction, $4 per week.

Reference to Rev. C. W. Upham, editor of this paper, Dea. S. Greele, Boston, and Rev. Cyrus Peirce, Principal of the Normal School. ap26

AMERICAN REPRINT OF THE WESTMINSTER REVIEW FOR MARCH.

The following are the leading articles:

The French Economists.
Shakspeare and his Editors.
Commercial Policy of England and Germany.
Chronology of Egyptian History.
Shipowners Lunatic Asylums.
City Administration, No. 3.

JORDAN & CO., 121 Washington street, are agts. for this and other reprints of the Foreign Review. ap26

BOARDING SCHOOL FOR GIRLS, IN PLYMOUTH. The Spring quarter and third year of the subscriber's School will commence on Monday, May 12th. Having obtained one of the most commodious and eligible residences in Plymouth, three or four more boarders can be accommodated in his family. The usual English branches are taught, and the Latin, French, and German languages.

Terms, $50 a quarter. Music $10.

HENRY F. EDES.
Plymouth, April 19th, 1845. tf

KIMBALL'S FURNISHING STORE, No. 28, Washington street. At this place may be found every article necessary for Gentlemen's wear. Garments are made to order in the best manner. COATS, PANTS & VESTS, from German and French Cloths and Doeskins, at the lowest prices. Their goods are permanent in colors, durable in wear, and will retain their good appearance to the last. Constantly on hand, Gloves, Hosiery, Neck-Stocks, Scarfs, Handkerchiefs, &c. &c., together with a full and complete assortment of ready-made Linen.

☞ Travellers or gentlemen suddenly leaving home will find this place both economical and convenient.—A full suit furnished at 48 hours notice. ap26

BOARDING SCHOOL AT CONCORD, MASS. The summer session will commence on Monday, May 5th, and continue 15 weeks. The School is a private Academy and receives the constant and undivided attention of its principal. No efforts will be spared to afford every comfort and advantage to the pupils, both in the family and the school room.

Terms, $3 per week for instruction, board, washing, &c. An extra charge for Music.

Circulars will be sent to any who may desire further information about the School.

Reference is made to the following gentlemen, most of whom have been patrons of the subscriber—Hon Samuel Hoar, Joseph Barrett, Samuel Greele, George How, Thomas Power, Wm W. Clapp, N. F. Cunningham, F. O. Watts, Francis Fisher, Henry Loring, J. Forbush, C. A. Wells, James Fowle, Joseph Brock, Lewis Mills, Esqs., Drs J. V. C. Smith, J. Homans, J. A. Cummings, A. Ball and the Rev F. D. Huntington of Boston, Dr E. Jarvis of Dorchester, Levi Parker and Jesse Hall, Esqs., and Rev Dr Noyes of Cambridge.

ap5 CHARLES W. GOODNOW.

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TERMS.—Tuition, board and washing, $45 per term. Music and Drawing, extra.

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FRENCH SHOES.

POETRY.

[For the Register.]

'WE SEEK A BETTER COUNTRY.'

Pass on! the country
Thou seekest to win,
Is unclouded by sorrow,
Unsullied by sin!
Press onward through conflict,
While yet there is light,
Till the glory of heaven
Unfolds to the sight!

The sands of the desert
May gather in might,
And scatter around thee
The darkness of night!
Fear not to climb
The perilous steep!
Angels are with thee,
To guide and to keep!

Bright seraphs and martyrs
Whose victory is won!
Will welcome thy spirit
When its brief course is run!
Pass lightly on!
Thou seekest to win,
A country uncloaded,
Unsullied by sin! L. G. P.

[For the Register.]

HOW SELFISH ARE OUR TEARS.

BY WM. H. BURLEIGH.

How selfish are our tears!
Mine would not be repressed when first I learned
Thy radiant soul had to its home returned,
Earth's pain, and toil, and fear
Behind thee cast, as from its cumbrous clay
The spirit leaped exultingly away.

Was it for thee, sweet friend,
Sinless and sainted! that my cheeks were wet,
And my days darkened with a vain regret,
A sorrow without end?
No—for I knew that thou hadst found thy rest
Where gleam the 'many mansions' of the blest!

Yet from my spirit passed
Gladness when thou wert gone—and hope was dead—
From the green earth, with thee, had beauty fled—
The sky was overcast
With clouds whose mutterings were alone of wrath,
And the sick sun shone dimly o'er my path.

Wo! for the heart which lays
Its all of love upon an earthly shrine!
Its altar shall be shattered, as was mine,
And the bright hope which plays
Around the ruins fade in cold despair,
Leaving a double desolation there.

Too well I loved thee! ay,
Call it idolatry—the deep, the intense,
O'ermastering passion!—but thou hast gone hence,
Up to thy home on high!
Oh, selfish sorrow!—for my tears are shed
Not for *thy* sake, beloved: Thou art not dead!

Thou art not dead! The light
Which shone around thee ere thy work was done,
The grave quenched not: in realms beyond the sun
It beams with lustre bright,
Caught from the 'Great White Throne,' whose steps before,
Anthems of praise resound forevermore.

The bitterness and gloom
Of sorrow unassuaged, the gnawing care,
And the heart's desolation none can share:
These enter not the tomb!
The dead sleep sweetly in their narrow bed,—
Why should the tear above their dust be shed?

Canst not hear me?—thou,
Whose ear caught greedily my faintest tone,
And beat thy heart responsive to my own?
I kneel and lift my brow
To thy faint star light, and with fervent prayer
Whisper thy name to the caressing air!

In vain—I list in vain
For the low answer which was wont to thrill
My heart like life:—that tone of love is still,
Never to wake again!
Yet from thy starry mansion, it may be,
Thine eye still lingers lovingly on me!

Then will I gird my soul
With calm endurance, and await the time
When I may meet thee in a happier clime,
Where grief hath no control!
Not vainly are these passionate yearnings given,
So that they lead us to Love's brighter heaven.

MISCELLANEOUS.

EXTRACTS FROM MR. PARKER'S WRITINGS.

At the request of many of our subscribers and friends, we republish, from our neighbor the 'Christian World,' the following article. It appeared in that paper in several successive numbers. It has been thought best to present it at once to our readers, and we have therefore given up this page of our present number to it.

In general it will be our object to devote this page to miscellaneous matters of general interest, in the departments of literature, science and the progress of society—a purpose from which we shall not depart except under circumstances which will rarely occur.

'It has been stated concerning Mr. Parker, that his opinions respecting Christ were utterly subversive of the authority of the revelation which he brought,—that if Mr. Parker was right in his denial of the prophecies concerning Christ, the miracles, the resurrection, and of course every thing subsequent to it, so many and such important parts of the gospels were false, that the presumption was, that the remainder was equally false, as both rested on the same evidence; that the Evangelists were discredited as men of truth and veracity; and that nothing, testified to by them, was worthy of belief, unless it was proved by other evidence than their own; that the consequence was, that nothing could be proved concerning Christ,—not even his existence; and that there was an end of Christianity.

Some persons have objected, that such *general statements* of Mr. Parker's denials ought not to be made the ground of such sweeping inferences; but that those, who cannot have access to his works, ought to be informed more in detail and in his own words, what these denials are. Others, without making this objection, have expressed a curiosity to see the passages, which contain these denials. Some of his friends have remarked, that it was not fair to state the opinions and reasonings of an opponent for him, and then to answer them,—that he ought to have an opportunity to state them for himself. It seems, therefore, expedient, to present more copious extracts from his works to those, who cannot coveniently consult them, in order to prove that the opinions, objected to, have not been mis-stated or exaggerated, and to give them in Mr. Parker's own words.

It will probably be again objected, as it was before, that his works are '*garbled*' by this process. If these extracts were brought forward as specimens of the *character of his whole writings*, there might be a cause of complaint. But they are presented as *specimens of the objectionable parts only*. Now when we undertake to state what is *false and dangerous*, ought we to insert in the statement, what is *true and safe?* If we undertake to state what *we object to*, ought we to put under this head *what we do not object* to; or in exhibiting *what is bad*, should we put among it, *what is good?* The misconception in the charge is too plain, to require any further answer.'

It is easy to show, if we have the words of Jesus, *that he was mistaken in some points*, in the *interpretation* of the *Old Testament*, in the *doctrine of demons*, in the celebrated *prediction of his second coming* and the *end of the world within a few years*. [Discourse, 265.

There is *no intercessor, angel, mediator between man and God*, for man can speak and God hear, each for himself. *He requires no advocate to plead for men, who need not pray by Attorney.* [Discourse, 217.

He (Christ) would have us the same; worship with nothing between us and God; act, think, feel, live in perfect obedience to him;—and we are never Christians, as he was Christ, until we worship, as Jesus did, with no mediator, with nothing between us and the Father of all. [Ordination Sermon, Errata, on page 39.

He (Christ) conceives himself as sent by God, his doctrines and works not his own, but his Father's. *Yet he never speaks of his connexion with God in any sense, wherein all good men are not also sons of God; never speaks of his doctrines, or works, as peculiar to himself, which others could not do and teach.* He promises, that his disciples shall do greater works than his; the spirit of truth shall teach them more than he had done. Since he never speaks of his *relation to God as peculiar to himself, but on the contrary, as shared by all;* since he calls the peacemakers God's children, says the pure in heart and all who are of God shall see him; that God abides in the hearts of all who love him; and since *he defends his divine sonship on the ground that the Jewish scripture calls men sons of God, to whom the word of God came*, it is plain that he represents himself, *but the type of that relation which all good men sustain to God*, that his strength, exceeding tranquility, his rest of soul and union with God are *what all men may share.* [Discourse, 255.

Another instance of the transitoriness of doctrines taught as Christianity is found in those, which relate to the nature and authority of Christ. One ancient party told us, that he is the infinite God; another that he is both God and man; a third that he was a man, the son of Joseph and Mary,—*born as we are;*—tempted like ourselves; *inspired, as we may be if we will pay the price.* [Ordination Sermon, 24.

Can it be, as so many tell us, that God, immanent in matter has forsaken man; retreated from the scheckinah in the holy of holies, to the court of the Gentiles; that now he will stretch forth no aid, but leave his tottering child to wander on amid the palpable obscure, eyeless and fatherless, with no guide, but his feeble brother's words and works; groping after God, if haply he may find; and learning, at last, that he is but a God afar off *to be approached only by mediators and attorneys*, not face to face as before. [Dis. 233

Now the essential peculiarity of Christianity is indeed its absolute character, but the formal and theoretic peculiarity, which contra-distinguishes it from all other religions is this doctrine; that God has made the highest revelation of himself to man through Jesus of Nazareth.

This doctrine,—which does not proceed from the absolute character, but from the historical origin of Christianity,—is the common ground on which all Christian sects, the Catholic and the Quaker, the Anabaptist and the Rationalist, and the Mormonite are agreed. But as this is logically affirmed by all theoretical Christians, it is as logically denied by non-theoretical Christians. *Thus the Jews and Mahometans, think their prophets superior to Jesus. When we find a man who is an higher 'incarnation of God;' one who teaches and lives out more of Religion and morality than Jesus, we are bound to admit that fact, and then cease to be theoretical Christians.* Men may now be essential and practical Christians, if they regard Christianity as the absolute Religion, and live it out, or live the absolute Religion, and give it no name, though not theoretical Christians. [Dis. 405.

The priest and the Levite war with the prophet and do him to death, they brand his name with infamy and cast his unburied bones into the Gehenna of popular shame; John the Baptist must leave his head in a charger; Socrates die the death; Jesus be nailed to his cross; and Justin, John Huss, and Jerome of Prague, and millions of hearts stout as these and as full of God, must mix their last prayers, their admonition, and farewell blessing, with the crackling heap of fagots, the hiss of quivering flesh, the impotent tears of wife and child, and the mad roar of the exuling crowd. [Dis. 226.

This theory (the theory of the discourse) does not make God limited, partial, or capricious. It exalts man while it honors the excellence *of a religious genius, of a Moses, or a Jesus*, it does not pronounce their character monstrous, as the supernatural, nor fanatical as the rationalistic theory; but natural, human, beautiful, revealing the possibility of mankind. [Dis. 217.

A century and a half have not gone by since witches were tried by a special court in Massachusetts; convicted by a jury of twelve good men and true; preached against by the clergy and executed by the common hangman. Any one who looks carefully into the matters sees more evidence for *the reality of those 'wonders of the invisible world' than for the Christian miracles.*—[Dis. 276.

Let men improve in reason, conscience, religion, in what most becomes a man—they *outgrow each other form of worship; they pass by all that rests on historical things, signs, wonders, miracles*, all that does not rest on the eternal God ever acting in man; yet they are not the farther from Christianity, but all the nearer by this change. These things are left behind, as the traveller leaves behind *the mire and stones of the road* he travels, and shakes off *the dust* of his garments as he approaches some queenly city, throned amid the hills, and looks back with sorrow on *the crooked* way he has traversed, where others still 'drag their slow length along.'—[Dis. 283.

The doctrine of *miraculous events, births and persons*, and the like, this is the *veil of poetry* drawn over the face of fact.—[Dis. 212.

It may be asked: If there is no foundation of fact for the miraculous part of the narrative, why did the writers dwell so much on this part? The question may be asked in the case of the Catholic miracles: those of St. Bernard; of witchcraft and possessions before named. It is difficult at least to determine what lay at the bottom of the matter. But this is a fixed point, that devils, ghosts and witches only appear where they were previously believed in, and there they continually appear; 'imagination bodies forth the forms of things not seen.' The Catholic sees the Virgin, and the Mormonite finds miracles to-day. *Will not the same cause—whatever it be—help to explain the visions of Paul, the angels and miracles of the New Testament?* It is not many years since the divines of New England made collections of accounts of the devil appearing to men. *If a religious teacher should appear at the time and place as Jesus appeared, it would be surprising, almost beyond belief, if miraculous tales were not connected with his birth, life and death.* Antiquity is full of sons of God, and wonder-wonders. The story of Lazarus, and even that of the Ascension, is not without its parallels.—[Dis. 361.

Now if it could be shown that *Christianity* rested on *miracles*, or had more or less connection with them, it yet proves nothing *peculiar in the case*, for other religious, fetichistic, polytheistic, and monotheistic appeal to the same authority. *If a nation is rude and superstitious, the claim to miracles is more common; their authority the greater.* To take the popular notion, the Jewish religion began in miracles, was continued, and will end in miracles. The Mahometan tells us the Koran is a miracle; its author had miraculous inspiration, visions, and and revelations. The writings of the Greeks, the Romans, the Scandinavians, and the Hindoos, the Chinese and Persians, are full of miracles. In Fetichism all is miracle and its authority the best in the world. The Catholic Church and the Latter-day Saints still claim the power of working them, and, therefore, of authenticating whatever they will, if a miracle have the alleged virtue.—[Dis. 267.

If it were related to us by four strangers who had crossed the ocean in the same vessel, that a man, now in London, cured diseases, opened the blind eyes, restored the wasted limb, and raised men from the dead by the mere word; that he himself was born miraculously, and attended by miracles all his life,—who would believe the story? We should be justified in demanding a large amount of the most unimpeachable evidence. This opinion is confirmed by the doubt of scientific men in respect to animal magnetism—where no law is *violated* but a faculty hitherto little noticed is disclosed. Now if we look after the *facts* of the case, *we find the evidence for the Christian miracles is very scanty in extent, and very uncertain in character.* Dis. 272.

If one were to look carefully at the evidence in favor of *the Christian miracles*, and proceed with the caution of a true inquirer, he must come to the conclusion, I think, they *they cannot be admitted as facts.* The *Resurrection*—a miracle alledged to be wrought upon Jesus, not by him,—has more evidence than any other, for it is attested by the Epistles as well as the Gospels, and was one corner stone of the Christian Church. But *where is the testimony sufficient to show that a man thoroughly dead* as Abraham and Isaac were, *come back to life; passed through closed doors and ascended into the skies?* I cannot speak for others—but most certainly *I cannot believe such facts on such evidence.*—[Dis. 273.

They tell me that nature felt with him, and at his death the strongly sympathising sun passed at high noon and for three hours withheld the day; that rocks were rent, and opening graves gave up their sainted dead, who trod once more the streets of Zion,—the first fruits of them that slept; they tell too how disappointed death gave up his prey, and spirit-like Jesus, restored in full flesh and shape the same, passed through doors shut up, and in a bodily form was taken up to heaven before the face of men! Believe men these things, if they will. To me they are not truth and fact, but mythic symbols and poetry—the psalm of praise, with which the world's rude heart extols and magnifies its king.—[Thursday Lecture 17.

To speak of the four Evangelists, admitting, for the sake of argument, we have their evidence, and the books in our hands come really from Matthew, Mark, Luke, and John, and that they bore the relation to Jesus which they claim; the question comes, Are they competent to testify in the case? Can we trust them to give us the whole truth, and nothing but the truth? Admitting they were honest, yet if they were but men, there must be limitations to the accuracy of their testimony. They must omit many things that Jesus said and did, perhaps both actions and words, important in estimating his doctrines. They can express only so much of their teacher's opinions as they know; to do this, perhaps they might modify, at least color the doctrine in their own mind. They might not always understand what they heard; mistake a general for a particular statement, and the reverse; a new doctrine of the teacher might accidentally coincide in part with an old doctrine, and he be supposed to teach what he did not teach; a parable or an action might be misunderstood; a quotation misapplied or forgotten, and another put in its place; a general prediction, wish, or hope referred to a specific time, or event, when it had no such reference. He may merely have allowed things which he was afterwards supposed to have commanded. The writers might unconsciously exaggerate or diminish the fact; they might get intelligence at second hand, from hear-say and popular rumor. Their national, sectarian, personal prejudices must color their narrative. They might confound their own notions with his and represent him as teaching what he did not teach.—They might not separate fact from fancy.—Their love of the marvellous might lead them astray. If they believed in miracles, they would ascribe prodigious things to their teacher. Had they a faith in ghosts and devils, they would naturally interpret his words in favor of their own notions, rather than in opposition thereto. If the writers were ignorant men; if they wrote in one language and he spoke in another; still more, if they wrote at some distance of time from the events, and were not skilled in sifting rumors, and separating fact from fiction, the difficulty becomes still greater. These defects are common, more or less, to all historical testimony. In the case of the evangelists, they constitute a very serious difficulty. We know the character of the writers only from themselves; they relate much from hear say; they mingle their own personal prejudices in the work; their testimony was not reduced to writing, so far as we know, till long after the event; we see that they were often mistaken, and did not always understand the words and actions of their teacher; that they contradict one another and even themselves; that they mingle with their story puerile notions and tales, which it is charitable to call absurd. Such testimony could not be received, if found in Valerius Maximus and Livy, or offered in a court of justice, where only a few dollars were at stake, without great caution. [Dis. 248.

Peter would now and then lie to serve his turn; Paul was passionate, often one sided; Barnabas and Mark could not agree. There was something of furious enthusiasm in all these come-outers. James roars like a fanatic radical at the rich man. [Dis. 312.

Paul, who came late to Christianity, boasts that he received his doctrine straightway from God, not from those 'who were apostles before him,' whom he seems to hold in small esteem. The decision of the council at Jerusalem did not bind him. The practical side of Christianity was developed more than the theoretical.—The effect of the truth proclaimed with freedom, was soon manifest; for the errors and superstition of the Apostles could not chain the truth. [Dis. 388.

Is inspiration confined to theological matters alone? Most surely not. Is Newton lest inspired than Simon Peter! [Dis. 218.

Thus Minos and Moses were inspired to make laws; David to pour out his soul in pious strains, deep and sweet as an angel's psaltery; Pindar to celebrate virtuous deeds in high heroic song; John the Baptist to denounce sin; Gerson, Luther, and Bohme, and Fenelon, and Fox, to do each his peculiar work, and to stir the world's heart, deep, very deep. Plato and Newton, Milton and Isaiah, Leibnitz and Paul, Mozart, Raphael, Phidias, Praxiteles, Orpheus, receive into their various forms, the one spirit from God most high. It appears in action not less than in speech. The spirit inspires Dorcas to make coats and garments for the poor, no less than Paul to preach the gospel. As that bold man himself has said, 'there are diversities of operations, but the same spirit; diversities of operations, but the same God, who worketh all in all.' [Dis. 222.

Men have been bid to close their eyes at the obvious difference of Luke and John; the serious disagreement between Paul and Peter; to believe on the smallest evidence, accounts, which shock the moral sense, and revolt the reason, and *tend to place Jesus in the same series with Hercules and Appolinus of Tyana;* accounts which Paul in the epistles never mentions, though he also had a vein of the miraculous running through him. Men have been told, that all these things must be taken as part of Christianity, and if they accepted the religion, they must take all these accessories with it; that the living spirit could not be had without the killing letter. [Ordination Sermon 22.

If Christianity is true, we should still think it was so, not because its record was written by infallible pens; nor because it was *lived out by an infallible teacher*,—but that it is true, like the axioms of geometry, because it is true, *and is to be tried by the oracle God places in the breast.* If it rest on the *personal authority of Jesus alone*, then there is *no certainty of its truth*, if he were ever *mistaken in the smallest matter*, as some Christians have thought he was, in *predicting his second coming.* [Ordination Sermon 29.

If *Christianity is not the Absolute, we must of course look for a more perfect revelation of Religion*, just as we look for improvements in Science till Philosophy becomes absolute. [Dis. 240.

A pious man, free from bigotry, and capable of judging, would surely make very short of the question, and decide that *Christianity, as popularly taught by both these churches*, (Protestant and Catholic) taken together, *is not absolute Religion.* [Dis. 241.

The church has been notoriously mistaken on many points. Miracles are claimed for Judaism, Mahometanism, and Idolatry; each heresy is thought by its followers to work well. We must look away from all these considerations. If Jesus of Nazareth lived out his idea and was the greatest of saints, *it does not follow his idea was absolute, and therefore final.* [Dis. 242.

On the other hand, he that accepts the monstrous prodigies of the Gospels; is delighted to believe that Jesus laid stress on forms, damning all but the baptized; that he gave Peter authority to bind and loose, on earth and in heaven; commanded his disciples to make friends of 'the mammon of unrighteousness;' to tease God as an unjust judge, into compliance with vain repetitions—can he accept so purely the absolute Religion? It is not possible, for a long time, to make serious things of trifles, without making trifles of serious things. Cannot drunkenness be justified out of the Old Testament,—the very Solomon advising the poor man to drown his sorrows in wine? Jeremiah curses the man that will not fight. Is not Sarah commended by the fathers of the Church, and Abraham by the sons? Men justify slavery out of the New Testament, because Paul had not his eye open to the evil, but sent back a fugitive. *It is dangerous to rely on a troubled fountain for the water of life.* Dis. 374.

Baptism and the Supper. The first was a common rite at the time, and even by the 'heathens.' In a nation dwelling in a warm climate, and so fond of symbols as the Jews, it was a natural expression of the convert's change of life. Sensual men must interpret their religion to the senses, as the Hollanders have their Bible in Dutch. It seems to have been an accommodation to the wants of the times as he spoke the popular language. In the same spirit he keeps the Passover, and bids the restored leper offer the customary sacrifice. Did he lay any stress on the watery dispensation?—count it valuable of itself? *Then we must drop a tear for the weakness;* for no outward act can change the heart, and God is not to be mocked, pleased or served with a form. Dis. 259.

To say Jesus laid any stress on it as a valuable and perpetual rite, is to go beyond what is written. It needs no reply. The thing may be useful, beautiful, comforting to a million souls: truly it has been so. In Christianity there is milk for babes and meat for men, that the truth may be given as they can receive it. Let each be fed with the father's bounty.

'Behold the child by nature's kindly law.
Pleased with a rattle, tickled with a straw;
Some livelier plaything gives his youth delight,
A little louder, but as empty quite.' [Dis. 313.

It is sometimes feared that Christianity is in danger: that its days are numbered. Of the Christianity of the Church no doubt it is true. That child of many fathers cannot die too soon. It cumbers the ground But the Christianity of Christ, absolute religion, absolute morality, cannot perish. [Dis. 313.

CHEMISTRY.

TWENTY-SEVEN PATENTS GRANTED.

One of the most interesting applications is one for silvering looking glasses, for which letters patent have been granted. The invention consists in the substitution of a coating of silver for quicksilver in the preparation of glass mirrors. It has been for some time known that aldehyde (which, in chemistry, means alcohol minus hydrogen) possessed the property of precipitating silver from its oxides in metalic form by the aid of heat; and that a glass tube might be coated with silver on its inner surface, by heating in it, over a spirit lamp, certain salts of silver in conjunction with aldehyde. Such a process would, of course, be inapplicable to mirrors; but the patentee has invented means of effecting the perfect reduction of the silver by aldehyde, without the aid of heat.

By the usual process of amalgamation, such quantities of mercury are used as to render the occupation extremely unhealthy—an evil entirely remedied by the new process. The coating is even said to surpass in reflecting power that usually employed, although this seems rather improbable. No specimens have yet been received at this office, although they have been represented as of great beauty.

In the old process for silvering, or rather coating mirrors, an amalgam of tin and mercury is laid upon the surface of clear plate glass; and this amalgam, when freed from the mercury by pressure, constitutes the reflecting surface. The extensive use of mercury in this operation, renders it extremely unhealthy; and the coating thus formed is liable to be defaced by chemical changes, as is frequently witnessed in the spots occurring upon the backs of mirrors. It is contended that the new invention obviates these difficulties. The process for coating the glass with silver, is substantially as follows. The glass is carefully cleaned, laid upon a table, and a rim of wax, or some suitable substance, raised around its borders. A solution of silver is then poured upon the glass, a little ammonia added, and from time to time a little oil of cassia and alcohol; after which oil of cloves is added, when precipitation commences, and a pure and firm coating of silver is formed upon the glass, which is afterwards carefully dried and protected from injury.

India Rubber Fabrics. The great value of caoutchoue in the arts has led to a great variety of devices to overcome those difficulties experienced on its first introduction, viz: a speedy mode of dissolving, and a speedy mode of drying the solution. No solvent has ever been obtained better than the caoutchoucine, a liquor prepared by the destructive distillation of the caoutchoue itself; but the great expense of the solvent precludes its introduction at present, and turpentine is generally used as the most economical solvent. A great difficulty has hitherto been experienced in drying the rubber when turpentine was the solvent; but this seems now to be entirely overcome, and chiefly by the aid of sulphur. Unfortunately for this invention, the greater part of the fabrics prepared of India rubber are for wearing apparel; and the smell of sulphur, which is retained for an indefinite time, is a serious objection to their common use. As a subject of special interest, and one which has made great advances during the past year, we may cite the invention for manufacturing corruggated or shirred India rubber fabrics. By this is understood that species of goods or fabric which is now in extensive use for suspenders, and all kinds of straps where elasticity is a desirable property. The invention mainly consists in stretching threads of India rubber to their utmost tension, or nearly so, and enclosing these threads between two layers of cloth of any kind, as taste may dictate; the layers of cloth are made to adhere firmly to the threads by means of India rubber cement, the whole being passed between heavy rollers, to secure a perfect union. As soon as the fabric has become firm and dry, the India rubber threads are allowed to contract, which draws the cloth into wrinkles; and hence the name of corrugated or shirred goods. The material thus prepared, serves a great variety of purposes; is made into shoes or slippers, and is introduced in every part of wearing apparel. The threads of India rubber have also been *woven* into loose fabrics, producing a better article than the foregoing, though at present more expensive. Caoutchouc, or India rubber, may be regarded as a highly valuable gift to man, and it is sincerely hoped that the culture of the tree yielding this substance may succeed in the southern portions of our country. From it are made many valuable surgical instruments; it makes the life preserver for the mariner, the gas-holder for the chemist, affords protection to the invalid and delicate in health, enters largely into the composition of valuable varnishes, paves the stables of royalty, serves as roofing to buildings, and a vast variety of purposes both of comfort and economy. [Ellsworth's Report.

MEDICATED
Vapor Bath Establishment,
—AND—
ASYLUM FOR THE SICK,
No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr Henry B. May, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed agreat luxury by many who have noparticular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret o Iodine, Soda and Potash; Vegetables and essentia oils. It contains all the elements of its operation with in itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

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Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
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my25

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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

ap27 tf

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Dr M. would also beg leave to inform those who may need the operation that he is enabled to remedy deficient Palates and Roofs or CLEFT PALATES, and give a faculty of articulation. All operations upon the Teeth performed and warranted to give satisfaction.

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It is astonishing to what degree of perfection, art and science have arrived in supplying the deficiencies of nature, or those caused by accident or age.—Here is a young man with a whole upper row of teeth, and an entire new roof to his mouth, so ingeniously and naturally placed in his head as to afford him all the advantages derived from those parts in a perfectly formed mouth; and this, too, without inconvenience. [Post.

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